THE ANATOMY

Of *Et cætera.*

Or the unfolding of that dangerous *Oath* in the close of the Sixth *Canon.*

As it was contrived by the Bishops and some of the Clergie, in their late Oath *Ex Officio*, cunningly obliging the Consciences of his Majesties Subjects to observe and obey whatsoever errours they would impose.

Condemned and dissected in a passionate Conference betwixt the two zealous Brothers *Roger* and *Ralph*, penned at the first injunction of the new Canons, and now publisht since their abolishment.

By an *Oxfordshire* Gentleman.

London printed. 1641.

THE ANATOMY

MVSEVM BRITANNICVM

London printed. 1641.

ONe of the zealous Tribe being inspired, as they termed it, and having a greater parcell of the spirit than at other times, after a great deal of that, now concerning this thing, and now again concerning that thing, at last drew themselves as far as the *New Canons*, where they read, but yet you must not thinke that it was without rubbes, and jarres, but comming to the *Sixth Canon* that ended with *Et cætera*, at the very sight of which he swelled as much as *Goliah* with his weavers beam, and thus began to break forth in these or the like tearmes.

Roger. I that have behaved my selfe so well, that now I am in sincerity elected a Zealous Brother, I that having my worth seen am for it rewarded with twenty Nobles *per annum*, besides what I collect every yeare from our Female Charity, considering with my selfe what a vile and indiscreet thing these new Oathes and Canons are, I am even inraged besides my selfe, and with this very word, or letter, or syllable, or whatsoever it is, I must and will dissect it.

Ralph. Why brother *Roger*? Art thou of so shallow capacity as thou makest thy selfe to be? Have patience pray, and rather finde fault with the Printer than with the thing printed, or rather with him which set the Printer on worke than with the Printer him-

himſelfe, theſe times are corrupted, for why? corrupt men have ruled us here in this Land.

Here could Roger *hold no longer, but like to a Beare-dog, he yawnes, and barkes, and bawles, ſaying,*

Roger. In ſincerity brother *Ralph*, thou doeſt not know what an urging this is to me, ſee what a vile miſhapen monſter it is, this *Et cætera* God bleſſe us! is a Limbe of the Devill, or as they pleaſe to conſtrue it, according to their wooden headed wit, That brand which is upon the buttocke of the Beaſt, the Dragons tail tied up together in an Antichriſtian knot, it is nothiug elſe but a neſt of young Apocryphaes, nay, I thinke that the divineſt inſpiration can never unfold and ſet out to open view this Impe of Hell, this Caterpiller, this Toad, or what not.

Now whileſt Roger *is in his mad way dividing the Text,* Ralph *begins to winke, to ſpit, to ſtroak his beard, and expound, ſpeaking to* Roger.

Ralph. My pious and moſt zealous Brother, hearken with fear and reverence to what I ſhall now ſay; not of my ſelfe, but by divine revelation. This is a very nice point, being clouded much with the ſophiſticall fallacies of the *quondam*-learned, I never read on't but it cauſed me to faſte twice at the leaſt, inſomuch that now I have had ſo much by revelation that I have found this *Et catera* to be one of the idolatrous litter.

But Roger *now is all fire, all envy, all malice,* Goliah *when he vaunted himſelfe againſt the Iſraelites had not halfe thoſe proud poſtures which now* Roger *had.*

Roger.

Roger. I say to thee (*said Roger*) *Et cætera* thou lyest, I say again, I will confute thee, what art thou better than a curled locke of Antichrist, thou art that very rubbish which was sent from the confusion of *Babel*, for before I have done with you I will make it plain to the whole world, that the best of Languages are confounded in this Beast *Et cætera*. Besides, all you which are my Brethren, hearken, and take diligent notice of this which I shall say here, They say that men must swear by this Antichristian rubbish; take heed, take heed I pray, for I professe ingeniously in good sooth, and in very good deed, that it is dangerous to swear by *Et cætera*; for take this from me, whosoever sweares by *Et cætera*, sweares more Oathes at once, than ever came barkes from triple-headed *Cerberus*: Do you not see how the old cunning Serpent hath hid himselfe in folds here, and here in an *Et cætera* you may perceive him: O thou accurst *Et cætera*! thou prodigious Antichristian Bastard, now do I know what meant those portentous bloudy Oisters which were seen the other day: O *Aleffre*! thou ancient writer of Almanacks, how didst thou misse to name this *Et cætera*, that ill borne Bastard in thy propheticke Almanack: but here see and wonder, this *Et cætera* is that ill portentous vault where that infernall Powder-plot lay a great while at anchor, and surely Brother, I thinke it not amisse, and if you will be ruled by me, to keep another fifth day of *November*: nay, here is not all yet, *Et cætera* look to your selfe, I protest I will have another bout at

waſhiers with thee, and ſo have at thee; thy name is as ominous as a blazing Star at three of the clocke in the afternoon, or as a Schreech-owle hovering about the houſe in day-time, nay my expreſſions fall me to paint thee out in thy colours. The *Trojan* Nag was never ſo gorg'd with miſchiefe, as this ominous, ill-conditioned *Et cætera*, *Og* and *Bihan* thoſe two great Commiſſaries and enemies to the Lords anointed never deſerved halfe that ill which this ill-ſhapen ſlave *Et cætera* hath done. And now I finde my ſelfe almoſt tired in following this light-footed miſchiefe, and now my Babes of Grace, my greateſt deſire is that you would be cautious how you ſwear by *Et cætera*, for you have already heard how dangerous and damnable *Et cætera* is, for indeed now to unfold the truth of all, if it were pulled out at length, it is juſt like unto a *York ſhire* way-bit, longer by far than a mile.

But now he is inſpired, he ſweareth, now truely, in truth, in ſincerity, and in very good deed; *in words at length, and not in figures, that the Et cætera had more trouble his conſcience than ever the full of one of his deareſt Sitters ever did. But now you muſt note, what he dranke, which he takes off all, becauſe he would ſo fain leave* Et cætera *in the bottom of the cup: this Brother* Ralph *pledg'd him, and marke how it fell out, he ſwears by the Sacke he drinkes, he will prove a caſuiſt, or worſe to the Synod, if worſe might be.*

Thus they dranke on, not offering to part,
Till they had ſworne out the eleventh quart,
Whileſt all that heard and ſaw them, joyntly ſay,
They and their Tribe are all, *Et cætera*. *Well*,

Well, theſe two Zealous Brothers had dranke ſo long together that they played the beaſts, like a couple of drunken rogues, &c. and then they muſt needs quarrell, and make themſelves, and Religion in them to be ſcoffed egregiouſly, and indeed it is an ancient proverbe, When theeves fall out, true men come by their goods.

It chanced that Roger *gave* Ralph *ſome words in his drinke, which did not very well pleaſe him, which made* Ralph *break out beyond the bounds of modeſty, and told him that he was a diſſembling knave, and that he could prove him ſo, for ſaid* Ralph, Is it not the part of a knave to carry another mans wife ſo far as *Banbury* in *Oxford ſhire*, and there to live with her, and keep her as your owne wife? fie, fie, for ſhame.

Nay, *ſaid Roger*, hic-up, if you go to that, hic-up, you are as arrant a knave, hic-up, as my ſelfe, for do you remember, you Slave you, how you wiſht your wife in the *Low Countries*, to ſay, that you were her brother, becauſe ſhe was fair, and that it might be ſaid that you imitated *Abraham*, when he was a good man, whereas thou art a ſtinking Rogue.

Thus they brawled, and ſcolded, and ſcolded, and brawled, till they fell aſleep, in which pickle I left them.

FINIS.

BRITISH MUSEUM

A SHORT ANSWER TO THE Tedious Vindication OF SMECTYMNVVS.

BY

The *AVTHOR* of the

Humble Remonſtrance.

By Bp: Hall & his Sonn.

LONDON,

Printed for NATHANIEL BUTTER in *Pauls* Church-yard at the pyde-Bull neare *Sr. Auſtins gate.* 1641.

TO
The moſt High Court
OF
PARLIAMENT.

Moſt Honorable LORDS, *And ye moſt Noble* KNIGHTS, CITIZENS, *and* BURGESSES *of the Houſe of* COMMONS:

NOthing could fall out more happily to me, then that my bold Adverſaries have appealed to your inviolable Juſtice; for ſure I am, whiles you are (as you ever will be) your ſelves, wiſe, and juſt, my cauſe cannot miſcarry in your hands. With no leſſe, therfore, but better grounded confidence, I caſt my ſelf upon your unpartiall judgement; rejoycing to think, how clearly you will diſtinguiſh betwixt a facing boldneſſe, and a modeſt Evidence of truth: How can I but re-

ceive courage from your pious, and juſt proceedings? It is I that vindicate, theſe men oppoſe that holy Leiturgy, which your moſt religious Order in this Active ſeſsion commanded to be intirely obſerved. How buſie Faction is to croſſe that your moſt ſeaſonable Decree, every day yeelds new and lamentable proofs. If theſe indeavours of mine ſerve onely for the purſuance of your ſo neceſſary, and gracious Act; they cannot fear to be unwelcome. But, if I have hurt a good cauſe, by a weak and inſufficient handling, let me ſuffer in your cenſure, and let my Adverſaries triumph in my ſufferings. Contrarily, if after all their ſmooth inſinuations, it ſhall be found, that this champertous combination hath gone about, by meer ſhews of proof, to feed the unquiet humors of men, in the unjuſt diſlike of moſt juſtifiable, ancient, and ſacred Inſtitutions, and to caſt falſe blames upon my peaceable and ſincere managings of a certain Truth, let them paſſe for what they are, and feel that juſtice which they have appealed.

AN

An ANSWER
TO
A Calumniatory EPISTLE,
Directed by way of PREFACE to the Reader.

READERS,

MY comfort is, that you have eyes of your own; and know how to use them: With what gravity would our Smectymnuans *else perswade you, that my late Defence is fraught with such stuff, as you shall finde undiscernable by any but their eyes? You cannot well judge of the management of this quarrell, unlesse it will please you to receive notice how this fray began. It is not long since I sent forth a meek and peaceable Remonstrance, bemoaning the frequence of scandalous* Pasquins, *and humbly pleading for the just and ancient right of Leiturgie and Episcopacie. Wherein I could not suppose that any person could finde himself touched, save onely those, who profess friendship to Libells, enmity to the established forms: When all on the sudden, the* Smectymnuans, *a strange generation of men, unprovoked, unthought of, cry out of hard measure, and flye in my face, as men wrongfully accused; I know them not, I hurt them not; If their own guilt have galled them, that is no fault of mine; A long and bitter An-*

ſwer is addreſſed by them, where no queſtion was moved: Inſomuch, as I could hardly induce His Majeſtie, when I preſented my Defence to His Royall hands, to beleeve, that any exception could be taken to ſo fair and innocent a Diſcourſe: My labour was all for peace, even this is made the ground of the quarrell: What ſhould I now do? I were worſe then a worm, if upon this treading upon, I did not turn again; Yet, not ſo much out of reſpect to my own poor, and (if need were) deſpicable reputation, as to the publique cauſe of God, and his Church, which I ſaw now ingaged in this unjuſt brawl. According to my true duty, therefore, I publiſhed a ſhort and defenſive Reply to their long Anſwer; wherein, I hope the judicious will witneſſe, that the Truth ſuſtains no loſſe: Now, inraged with a moderate oppoſition, they heat their furnace ſeven times more, and break forth into a not more voluminous, than vehement Invective. I do not ſee them look fleeringly through their fingers, at their ſeemingly-unknown, (yet often diſcovered, and oft vilified) Antagoniſt; it is all one, ſo long as he is nameleſſe; if he be a Conſul, they are Senators; Civility is but a Ceremony; All faces under masks are alike; It matters not for the perſon, let it pleaſe you to look at the cauſe: In the carriage whereof, they firſt tax me, with over-laſhing in my accuſations; I had objected to them, miſ-allegations, miſ-interpretations, miſ-inferences, weak and colourable proofs; neither can their querulous noiſe make me go leſſe, or be leſſe confident in my charge. They liken themſelves to Cato, and well may, they are extremely like; of thirty accuſations, no one could be proved againſt Cato; of no fewer charges, which are laid upon them, I ſee not how they acquit themſelves of one.

Who

Who can but wonder at this eminent boldneſſe, that they dare tell you, There are (after all my generall exclamations) but four places, for which I tax them of falſhood? Falſhood, is their own word; Miſ-allegation is mine: Be pleaſed to caſt your eye upon my Margin, and to count this quaternion of their imputed errors: But they are miſ-inferences, and weak inconſequences, which (beſides miſ-citations) were upon the file of my accuſations; wherein I fear Cato's *number will be out-vyed.*

Tertul. Apol. c. 30. pag. of *The Defence* —— 13
Auguſt. Ep. 121. 14
Juſtin Martyr. Apol. 2. 14
Concil. Laodic. c. 8. 15
Concil. Carthag. 3. 15
Concil. Milevit. 2. 16
Hieron. ad Euagr. 61
Greg. Naz. Orat. 28. 65
Fumilianus in Cypr. Ep 75. 71
Ambr. in Presbyt. conſignant. 72
Concil. Antioch. c. 10. 72
D. *Raynolds.* 101
Orig. contr. Celſ. 141
Auguſt. contr. Creſcon. l. 3. 146

Readers, ſuch fidelity, as you finde in the deniall of my manifeſt exceptions againſt their allegations, look for in the demonſtrative proofs of their exceptions againſt mine. There is belike, a Machiavel ſomewhere, finde him out, I beſeech you, and let him be brought forth to ſhame; certainly, where the falſhood lies, there he lurks.

In the ſecond place they tell you of raylings, revilings, ſcornings, never the like ſince Montagues *Appeal; and preſent you with a whole bundle of ſuch ſtrange flowers of Rhetorick, as truly, I wondred ſhould ever grow in my Garden; wherein, they have done paſſing wiſely, in not noting the Pages, as the ſeverall beds, wherein ſuch rare plants grew; for I have carefully re-examined the Book, and profeſſe ſeriouſly, that ſome of them I cannot finde at all; others I finde, but utterly miſ-applied; We are called (they ſay) Vain, frivolous cavillers, riotous, proud, falſe, envious, &c. Let me appeal to your eyes, Readers;*

Readers; where ever I thus wronged thoſe, whom I call Brethren? Divers of theſe words I confeſſe to have uſed, but to another purpoſe, upon a different ſubject; that which I ſpeak of the things, they unjuſtly take of the perſons: For example; I talk of falſe, and frivolous exceptions; They ſay, I call them falſe and frivolous men: I talk of vain cavills; They charge me to ſay, they are vain cavillers: I ſpeak of a riot of aſſailants; They cry out, that I call them riotous men: I ſay, a ſuggeſtion is envious; They take it to themſelves: I call the Libellers, Factious perſons; They miſ-apply it, as ſpoken of them: I ſay an intimation is witleſſe and malicious; I am taken to ſay the men are ſo: And not to weary you with ſo odious a rabble, I ſay, this is weakly and abſurdly objected; They ſay, I call them weak and abſurd men. Thus, I could eaſily paſſe through the reſt; and ſhew you, that what I ſpeak by way of ſuppoſition, they take abſolutely; what I ſpeak as dehorting, they as accuſing; what of ſpeeches, they of perſons; what of others, they of themſelves: And thus riſes the rare Rhetorick which they have imputed to me; wherein I doubt not, but ye my Readers, will take occaſion to think, what fidelity ſhall we expect from theſe men, in citing other Authors, when they do ſo foully miſ-report the Book in our hand? They are not then my flowers, but their own weeds, which they have thus bundled up together.

But had I ſo far over-laſhed, as is pretended, your wiſdom, Readers, would ſend you to inquire of the provocation: For ſurely, the occaſion may, if not juſtifie a mans act, yet abate his blame; When therefore ye ſhall look back, and ſee with what ſtrange inſolence I was intertained by theſe undertakers, ye will be ſo far from

complain-

complaining of my ſharpneſſe, that ye will rather cenſure my patience; How blinde ſelf-love will make men in their own concernments? Theſe men will not ſee in themſelves that true guilt, which they unjuſtly cry out of, in another: So, I have heard a man with a very noyſome breath, cenſure the ill lungs of his neighbour; Let my Margin preſent thee, Reader, with but an handfull out of a full ſack.

In the Anſwer to the Humble Remonſtrance.

Epiſcopall bravado.	p. 3
Treaſon, treaſon.	p. 4
Epiſcopall zeal broke into flames of indignation.	p. 6.
We know not what his arrogancie might attempt.	p. 14
So many falſities and contradictions.	p. 15
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Notorious ——	p. 16
Not leave his ——	p. 16
Os durum	p. 18
Forgets not himſelf, but God alſo.	p. 18
Words bordering upon blaſphemie.	p. 18
Indignation will not ſuffer us to proſecute theſe falſities.	p. 18
A ſtirrup for Antichriſt.	p. 30
Antichriſtian government.	p. 65
We thank God we are none of you.	p. 74
Borders upon Antichriſt.	p. 80
Pride, Rebellion, Treaſon, Unthankfulneſſe, which have iſſued from Epiſcopacie.	p. 85

These are their terms in their verie first papers; without any pretence of imitation: But if we should rake together the scornfull, girding and (as some of their betters have styled them) unmannerly passages of this their angry vindication, it were enough to fill a Book alone. Readers, ye may, if you please, beleeve, how easie it were for me, to pay them home in their own coyn; But I had rather to consider what is fit for me (how nameleſſe ſoever) to give, then what they are worthy to receive: Some others may perhaps be more ſenſible of this indignity then my ſelf; who have learned to think more meanly of my ſelf, then they can ſpeak; and at once both to pitie this petulantie, and diſ-regard it.

In the third place they talk of daring proteſtations, and bold aſſeverations; and ſpend ſome inſtances of the particular expreſſions of my confidence. Do not think, Readers, that I will be beaten out with words; there is

no one line of thoſe paſſages, which they have recited, that I will not make good againſt all the clan of Smetymnuus.

Neither can I, out of this aſſurance, decline any Bar under Heaven, for the triall of my righteous cauſe; It is therefore an unreaſonably envious ſuggeſtion of theirs, that in dedicating my Book to His Sacred Majeſtie, I did, ever the more, flye from the judgement of Parliament; when in that very Epiſtle, I made confident mention of my ſecure reliance upon the noble juſtice of their Iudicature; Beſides, that it is not too wiſe, nor too loyall an intimation of theſe men, which would imply ſuch a diſtance betwixt Soveraign, and Parliamentary intereſt: For me, I would ever ſuppoſe ſuch an entire union betwixt them, as the head and the body; that they neither ſhould, nor can be ſevered in the rights of their ſeverall concernments.

As for that reſolute averment of the Author of Epiſcopacie by Divine Right, That he offers to forfeit his life to Iuſtice, and his reputation to ſhame, if any living man can ſhew any Lay-Presbyter (not as they pleaſe to report the word, a Ruling Elder) in the world, till Farell *and* Viret *firſt created him; Let me be his hoſtage; let my life go for his, if any one ſuch Lay-Presbyter can be produced. Let them ſearch Records, and try their skill; and when they have overcome, triumph. But in the mean time, they may not think to fob us off, with the colourable teſtimonies of* B. Whitgift, King, Saravia, *who were all well known to be juſt ſo good friends to Lay-Presbytery, as themſelves are to Epiſcopacie. For the reſt, If I have been ſomewhat bold with them, in telling them, right-down, of poor arguments, verball exceptions,*

ons, meer declamations, ſhuffling of teſtimonies, unproving illuſtrations, I may crave your pardon, Readers, but theirs I cannot; as not conſcious of any ill-placed word, in this eaſie Cenſure. Shortly, my much reverenced friend, learned Rivetus, *will give them but a little thanks in miſ-applying his cenſure of Biſhop* Montague, *to a man ſo differently tempered, whom he hath with particular reſpects vouchſafed to honor, and oblige.*

In the fourth place, they tell you, that after all theſe Thraſonicall boaſts of mine, if their whole Book were divided into four parts, there is one quarter, of which I make no mention: Wherein, Readers, I think verily you may beleeve them; For in the firſt leaf of my Defence, I fore-told you ſo much; as finding nothing in that ſwollen bulk, but a meer unſound Tympanie, inſtead of a truly ſolid conception; whereof you may eaſily perceive the one half (well neer) beſtowed either in meer verball quarrells, or in reall diſputes of things uncontroverted. I am more thrifty of my good hours, then to follow them in ſo wilde a chace: pitching, onely, upon thoſe points, which I conceived to be valuable, and pertinent; wherein my profeſſion was, ſo to ſave time, as that I ſhould not loſe ought of truth: It is an injurious ſuggeſtion therefore, which theſe men make, that where their proofs are ſtrongeſt, there I have glided away without anſwer; ſince I can ſafely call God to witneſſe unto my ſoul, that I am not conſcious to my ſelf of any one conſiderable argument of theirs, that I have balked in my replicatory Defence: But if in their eſtimation, there be any ſuch, as wherin they have placed an over-weening confidence, let them not ſpare to re-inforce it to the utmoſt; that the world may witneß their valour, and my cowardiſe.

What need is there of this, you will ſay, when they have already gloried in the victory; vaunting, that they have me, confitentem reum; *and, in effect, the cauſe granted by me, in thoſe things which are moſt materiall? Were it ſo, Readers, as they pretend, that I come neerer to their Tenets, then ſome others; one would think they ſhould, in this, finde cauſe to acknowledge, and imbrace mine ingenuity, rather then to inſult upon me, as in way of diſgrace. I wis, it is not the force of their argutation, that could move me one foot forward; but if Gods bleſſing upon my free diſquiſition of truth, ſhould have ſo wrought upon my better-compoſed thoughts, as that I ſhould have yeelded to go ſome ſteps further then others, towards the meeting of peace, one would not think this ſhould yeeld any fit matter of exprobration; But, the truth is, I have not departed, one inch, from either my own Tenet, or from the received judgement of our Orthodox Divines.*

Now that they may ſee the fault is not in my levity, but in their own miſ-underſtanding; that Identity of the names and offices of Biſhops and Presbyters, in the beginning of the Apoſtles times, whereat they take advantage, they may ſee averred, at large, in Epiſcopacie
Defence, p. 48. *by Divine Right,* 2. Part. §. 4. *and, to ſecond it, they are challenged in my Defence, to name any one of our Writers, that hath not proclaimed this truth; Where then lyes the contradiction?*

The clear nominall diſtinction of the three Orders of Biſhops, Presbyters, Deacons, I profeſſed to prove onely out of the writings of thoſe, who were the next ſucceſſors to the Apoſtles; What is here of either yeeldance or contradiction? And if I have ingenuouſly granted, that the

the Primitive Biſhops were elected by the Clergie, with the aſſent of the people; That Biſhops neither do, nor may challenge to themſelves ſuch a ſole intereſt in Ordination, or Iuriſdiction, as utterly to exclude Presbyters from ſome participation in this charge, and Act; That they ought not to deveſt themſelves of their Iuriſdictive power, by delegating it to others; That the ordinary managing of ſecular imployments is improper for them; If, in all theſe, I have gratified them, why do they complain? and if I have diſadvantaged my cauſe, why is it not urged to my conviction?

It is warily ſaid of theſe men, that I almoſt grant Lay-Elders in Antiquity; I do ſo almoſt grant them in my own ſenſe, that I utterly deny them in theirs: Why ſhould I make any doubt to yeeld unto the Iuſtice of their complaints, in the Poſt-ſcript againſt the inſolence, and tyrannie of Popiſh Prelates? What loſe we by this condeſcent? Or how can they plead they are not juſtly taxed for diffuſing other mens crimes to the innocent, when their conſciences cannot but flye in their faces for this injuſtice?

Laſtly, I am charged with ſhamefull ſelf-contradictions, which ſurely muſt needs argue great raſhneſſe, or much weakneſſe of judgement. See the inſtances; In the ſame Epiſtle, I profeſſe not to tax their abilities, and yet call them impotent aſſailants: And why not both of theſe? He that taxeth not their abilities, doth not therfore preſently approve them; they may, perhaps, not want good abilities in themſelves, and yet be unable to prove their cauſe; they may be able men, and yet impotent matches.

The contradiction they would raiſe in the words con-

cerning Euangeliſts, is meerly cavillatory; May you be pleaſed to turn to the ninety fourth Page of my Defence, you ſhall clearly acknowledge it. The word in a common ſenſe, ſignifies any Preacher of the Goſpel; but in the peculiar ſenſe of the New Teſtament, it ſignifies ſome perſons extraordinarily gifted, and imployed; not ſetled in any one place, but ſent abroad by the Apoſtles on that bleſſed errand: Now, to ſay that any of theſe latter were ſuch as had ordinary places, and ordinary gifts, (as they do, Sect. 13. pag. 48.) I do juſtly blame as a meer fancie, not herein contradicting any thing, but their light imagination.

In the contradiction pretended to be, concerning the extent of Epiſcopacie, ſure they cannot but check themſelves; In my Remonſtrance and Defence, they report men to ſay ſomewhere (but, where, no man can tell) that Biſhops had been every where; and, that all Churches through the whole Chriſtian world, have uniformly, and conſtantly maintained Epiſcopacie; Elſwhere, that I ſay they were not every where, and that there are leſſe noble Churches that do not confer to Epiſcopall government; Words are more eaſily accorded, then acknowledged; There are not, there have not been every where ſetled Chriſtian Churches; Where ever there have been ſetled Chriſtian Churches, there have been Biſhops; From the Apoſtles times to this preſent Age, there have been Biſhops in all Chriſtian Regions; now, ſome late Reformed Churches have been neceſsitated to forbear them; Where, I beſeech you, lies the contradiction?

I have often granted, that the name of Biſhops, and Presbyters was, at the firſt, promiſcuouſly uſed, and yet, I do no leſſe juſtly maintain, that for this ſixteen hundred

dred yeers, the name of Biſhops hath been ordinarily appropriated (in a contra-diſtinctive ſenſe) to Church-governors in an apparent ſuperiority. Diſtinguiſh times, and reconcile Hiſtories.

The two next exceptions concerning Dioceſan Biſhops, and Civill government, are fully cleared and convinced in the due places of this inſuing Anſwer; I ſhall not blur paper in an unſeaſonable anticipating my own Diſcourſe.

Sole Ordination, and ſole Iuriſdiction, we ſo diſclaim, as that we hold the power of both, primarily in the Biſhop, the concurrent aſsistance in the Presbyters; What oppoſition is there in an orderly ſubordination?

The laſt contradiction clearly reconciles it ſelf: In ſtating the queſtion concerning Epiſcopacie, I diſtinguiſh betwixt Divine and Apoſtolicall Authority, profeſsing, not to affirm that Biſhops were immediatly ordained by Chriſt; and yet averring, that Chriſt laid the grounds of this imparity in his first agents; What diſcordance is in theſe two? Is the ground-work of an houſe, the whole frame of it? Can they finde the roof in the foundation? In the Epiſtles to the ſeven Aſian Churches, Chriſt (I truly ſay) acknowledges (at leaſt intimates) the Hierarchie of thoſe ſeven Angels: Do I imply that he did immediately ordain them?

Readers, ye have ſeen the poor ſtuff of theſe their ſelected exceptions: Beleeve it, ſuch are all their contradictions to me, as theſe contradictions which they finde in me, to my ſelf, groundleſſe, and worthleſſe: As I ſhall make good in this following Diſcourſe, concerning the ancient, holy, and beneficiall uſe of ſet-Leiturgies

in

in the Church. This ſubject, becauſe, as it is untracked with any frequent pens of others, ſo it is that, wherein my Adverſaries ſeem moſt to pride themſelves, (as ſuppoſing to have in it the moſt probable advantages againſt me) I have ſomewhat largely handled, to your ample ſatisfaction. But, as for that other head of Epiſcopacie, which hath already filled ſo many rhemes of waſte-paper, for as much as I ſee they offer nothing, but that which hath paſſed an hundred ventilations, Tranſeat. I have reſolved to beſtow my time better, then in drawing this Sawe to and fro, to no purpoſe. Let them firſt give a full, and punctuall Anſwer to that, which hath been already, in an intire body of a Treatiſe, written concerning the Divine Right of Epiſcopacie; and then, let them expect, that I ſhould trouble my ſelf with ſweeping away theſe looſe ſcraps of their exceptions. Till then, let them, if they can, be ſilent, at leaſt I ſhall; as one that know how to give a better account of the remainder of my precious hours.

BRITISH MUSEUM

A Short

A Short ANSWER To the Tedious VINDICATION OF *SMECTYMNUUS.*

Sect. I.

I Am ſorry, Brethren, that your own importunitie will needs make you guiltie of your further ſhame: Had you ſate down ſilent in the conſcience of a juſt reproof, your blame had been by this time dead, and forgotten; but now, your impetuous Defence ſhall let the world ſee, you did in vain hope to face out an ill cauſe with a ſeeming boldneſſe. I may not ſpend Volumes upon you, but ſome Lines I muſt: enow to convince the Reader of the juſtice of my Charge, and the miſerable inſuffi-

ciencie of your Vindication; It is not your ſtiff deniall that can make it other then Gods truth, which I maintain, or that can juſtifie your Errors; Let the cauſe ſpeak for it ſelf, and let that great Moderator of Heaven, to whom we both appeal, judge.

It was a light touch, that I gave to your Grammaticall ſlip of *Areopagi*; wherein it would not have hurt you, to have confeſſed your over-ſight; had you yeelded that you ſtumbled, though withall you ſay, *You ſtumbled like Emperors*, we could have paſſed it over with a ſmile; but now, that you will needs fall into a ſerious conteſtation, and ſpend almoſt a whole leaf in a faulty Defence; I muſt tell you, that you make this an hainous trifle: To face out wilfully the leaſt errour, is no leſſe then a crime; and ſuch is this of yours, as every true Grammarian knows: I doubt not, but you had heard of *Dionyſius Areopagita*; but if you ſhould have cited him under the name of *Dionyſius Areopagus*, every Scholar would have laughed you to ſcorn: Had you ſaid, *The admired ſons of Iuſtice, the Areopagus*; I grant it had been good, according to that which you

you cite out of *Sarisburienſis*; but to ſay, *The admired ſons of Iuſtice, the Areopagi*, no Grammar, no authoritie can bear you out; and however you face it, that you can bring precedents enow, out of approved Authors, name but one, and take all: That of *Sarisburienſis*, which you alledge, is altogether for me, againſt your ſelves: he ſayes *that Senate of Athens was called Areopagus*; ſo ſaid my Margin before: But what is this to your falſe Latine? Brethren, this matter of Latinity is but a ſtraw, but let me ſay, this willing defence of a plain falſhood, is a block, which your very friends cannot but ſtumble at; and how can the Reader chooſe but think, he that will wilfully ſtand in the defence of a known falſhood in Language, will not ſtick to defend a known Errour in his cauſe? Before, ye ſtumbled; now, ye fall: riſe up for ſhame in a juſt confeſsion, and look better to your feet hereafter.

Doth hee ſay, thoſe Iudges were called *Areopagi*?

But belike, you have not a better facultie in ſtumbling, then I in leaping: and talk of huge great blocks that I have over-skipped in this whole Book: Where are they, which be they, Brethren? If ſuch were, they are, I

hope, ſtill viſible; ſhew them me, I beſeech you, that I may yet trie my skill: You inſtance in ſome words ſounding to contempt; I thought what theſe blocks would prove: meer matter of words, not leſſe windy, then the froth of your next Paragraph; wherein your gravitie is ſet upon a merrie pin; and, in a becoming jeer, tells us *of the Gentleman ſtudent in Philoſophy, that deſires to learn the rare ſecret of the ſinking of froth*; for which, I remit you, and your deep ſtudent, to the next Tapſter.

Parag. 2. IT is not all your ſhuffling that can ſhift the juſt charge of your groſſe uncharitableneſſe; The Remonſtrance comparing in a generall notion, the forms of Civil government and Eccleſiaſticall, expreſſes it in theſe Terms; [Since if Antiquitie may be the rule, the civill Polity hath ſometimes varied, the Sacred, never; And if originall authoritie may carry it, that came from arbitrarie impoſers, this from men inſpired:] then which, no word can be in a right ſenſe more ſafe, or more innocent: Your good gloſſe appropriates what (*in theſi*) was ſpoken of all forms of Civil

Anſw. p. 4.

Civil government, to our particular Monarchy; and tels your Reader, that I deliver it as *Arbitrary*, & *Alterable*; then which, there cānot I ſuppoſe be any ſclander more dangerous; and to mend the matter now in your Vindication, you redouble your moſt injurious charge upon the Remonſtrant, as if upon this ground, it could follow that to attempt the alteration of Monarchicall governement, had beene, in his opinion, leſſe culpable then to petition the alteration of Epiſcopall; quite contrary to the expreſſe words of my Remonſtrance; whoſe implication is no other then this, That, if it were capitall in them who indeavored to alter the formes of Civill government, they muſt needs ſeeme worthy of more then an eaſie cenſure, that went about in a Libellous way to worke the change of a ſetled government in the Church.

See, Reader, this latter is in the Remonſtrants judgement, worthy of more then an eaſie cenſure, the others acciuſation is no leſſe then deadly: Whether now doth hee hold leſſe culpable? Truly, brethren, if you be not aſhamed of this unjuſt crimination,

I hope ſome body will bluſh for you. With how bold a face dare you appeale to the Reader, yea to the moſt honourable Parliament, and to the Sacred Majeſty of our Soveraigne, that you doe the man no wrong? Joyne iſſue then and let all theſe judge: Firſt you ſay, *one of the moſt confident Advocates of Epiſcopacy, hath ſaid, that where a Nationall Church is ſetled in the orderly regiment of certaine grave Overſeers, to ſeeke to abandon this forme, and to bring in a forraine Diſcipline is as unreaſonable, as to caſt off the yoke of juſt and hereditary Monarchy, and to affect many-headed Soveraignty*; This you think an aſſertion inſolent enough, that ſets the Mitre, as high as the Crowne; But what a foule injury is this? Reader doe but view the place, and ſee, where the Mitre ſtands: The words run thus: [So were it no leſſe unreaſonable where a Nationall Church is ſetled in the orderly regiment of certaine grave Overſeers, ruling under one acknowledged Soveraign, by wholſome and unqueſtionable Laws, and by theſe Laws puniſhable if they overlaſh:

They cite it [*No leſſe haynous*] Theſe words [*Ruling under one acknowledged Soveraigne*] are purpoſely left out in their citation of them to make the propoſition odious: what fidelity there is in this, let the Reader judge.

laſh: &c.] Say now, Reader, whether this man ſets the Mitre as high as the Crowne? Neither doth hee ſay, *it were no leſſe haynous*, (for the difference of the morality is excepted before) but, *no leſſe unreaſonable*: as that which is there ſaid to argue a ſtrange brainſick giddineſſe in either offence.

Yet more anger; The Remonſtrant riſes higher and ſets the Mitre above the Crown? Wherein, I beſeech you, brethren? What a *Woolſeian* inſolence were this? Hee tels us (you ſay) *that Civill government came from Arbitrary impoſers, the Sacred from men inſpired; now Civill government here includes Monarchy; therefore this is to advance Epiſcopacy above Monarchy; ſince the one challenges God for the Founder, the other humane arbitrement.* Brethren, had your argument as much reaſon, as ſpight, it would preſſe ſore: now, as you have framed it, it is a meere cavill. The Remonſtrant ſpeaks of all Civill government in generall; the ſeverall formes whereof amongſt ſeverall nations, and people, no reaſonable man can deny were introduced variouſly, according to the firſt inſtitution of their Founders; What error can your ſharp

ſharpe eyes finde in this propoſition? Now, you will needs draw this by an envious application to Monarchy, as if I meant to derive it onely from men, not from God: Ye are miſtaken, brethren: they are your better friends, that thus deduce Monarchy; For us, wee hold it is from God, by men, from God as the author & ordainer, by men, as the meanes; wee fetch it not from earth, but from heaven; wee know who ſaid, *By me Kings raigne*; and from him we derive their Crownes and Scepters: But yee may know (which we have oft bluſht, and ſighed to ſee laid in our diſh, by Popiſh Authors) who it was that ſaid; Kings, Princes and Governors have their authority of the people, and upon occaſion they may take it away againe, as men may revoke their proxies: who it was that ſaid, It is not enough for ſubjects not to obey, but they muſt withſtand wicked Princes. Sure they were no fautors of Epiſcopacy, that have written ſo bloody lines againſt the ſafety, and lives of lawfull Princes, as I dare not tranſcribe; that have ſo undervalued

The firſt and greateſt Zelot at Franckford. *lib de obedient.*

And *Buchanan* in his Booke *de jure Regni.*

Nos autem id contendimus, populum à quo Reges noſtri habent quicquid juris ſibi vendicant, regibus eſſe potentiorem, jùs quidem in illos habere multitudinẽ, &c. Buchan. de jure Regni.

lued their power, and ſo abaſed their originall; ſmall reaſon had you to twit me with this hatefull guilt.

It is but a poor put-off, that you cenſure not my words as treaſonable, from my pen, which from yours had received no better conſtruction: The words are the ſame, the intimation evident; and not leſſe evincible, then your vilifying of the judgement of that wiſe, & (above all examples) learned K. *James*; whom whiles you ſmooth in words, and directly oppoſe in his well-grounded Edict, concerning the Liturgy of the Church, what do you but verbally praiſe, and really check? Ye cannot therefore ſo eaſily wipe off theſe aſperſions of uncharitableneſſe, by either ſtiffe deniall, or unjuſt recrimination; For me, ſuch is my malice towards you, that I can at once convince your want of charitie, and forgive it.

IF the Religion of King *William Rufus*, or the infallible judgement of Pope *Pius* may do you any ſervice, make your beſt of them; to me they are much alike. Whatſo- *Parag.* 3.

ever *Daniel* (the Poet, not the Prophet) pleaſed to ſay; All Hiſtorians were not Monks, nor all Monks falſe-tongued; Would God all Divines were true: The actions of this Prince blazon him more, then the Hiſtorians pens; whereof ſome have taxed him for favour of Judaiſme, others for touches of Atheiſme, all for indevotion: As for the Biſhops of thoſe times, I ſay they were Popiſh, and, in that notion, tyrannicall; for that dependance which they had upon him, who exalts himſelf above all that is called GOD, exalted them to their proud conteſtation with Princes. It was their Popery therefore, that made them inſolent, and their inſolence, that made them odious to Kings.

It hath been (ye ſay) *the uſuall quality of former and later Biſhops, to tyrannize over ſuch as fear them, and to flatter ſuch as they fear*: Your tongues are your own; But, Brethren, if this be their qualitie, it is your fault that you will not ſuffer it to be their propertie: There are thoſe that can do this, and more; can tyrannize over thoſe whom they ought to reve-

reverence, and flatter thoſe whom they ſhould not fear.

As for your *Pius*; ſhould not the Pope have been my Antichriſt, I am ſure he is yours; Little reaſon therefore could you have, to uſe his teſtimonie againſt your own profeſsion. But, *Why may we not* (you ſay) *uſe the teſtimony of Antichriſt, againſt Antichriſtian Biſhops?* Brethren, I underſtand you not; I hope you have more grace, then to call ours ſo: If you have ſo much of the Separatiſt in you, many good hearts will juſtly grieve to ſee that ye pretend to come forth under Licenſe; ſure you dare not mean, you dare not ſay, that the publique Government eſtabliſhed here by Law, is Antichriſtian; this were to ſtrike where you would not; or, if you could be ſo bold, Authoritie might over-ſee, but would never allow ſo lawleſſe an affront: If our Biſhops be Antichriſtian, whence is your Ordination? Good ſpeed may you have, Brethren, towards *Amſterdam*.

Full wittie, and ſound is the inference which you draw from the grounds, which

I give of the Popes unwillingneſſe to yeeld a Divine Right to Biſhops; for that hee would have them derive their authoritie meerly from himſelf: Therefore (ſay you) it follows, *That they have no more Divine Right, then the Pope*: Juſt; for the Pope thinks ſo; pretending his own (falſe) Right, and diſclaiming their true.

But whats this (I ask) to our Biſhops, who profeſſe notwithſtanding the Apoſtolicall, that is, Divine Right of their calling, to hold the places and exerciſe of their Juriſdiction, wholly from His Majeſtie: You anſwer, [*Surely ours have begun to affect the ſame exemption from ſecular power; to make large and haughty ſtrides, towards an independent Hierarchie.*] Where, or wherein, Brethren? Will any Juſtice hold it enough to accuſe? I challenge your inſtances, If you can finde an univerſall guiltineſſe this way, ſpare us not; I ſhall yeeld, we cannot ſuffer too much: But if your exceptions be either none, (as your ſilence argues) or particular, why ſhould not you ſmart for the unjuſt branding of a whole Order?

Me

Me thinks you ſhould ſhame and feare to ſpeake of our affected independence of Hierarchy, when ye know that an independent parochiall Hierarchy (if it could be worth ſo high a name) is in publique Pamphlets, and open Sermons ſet a-foote with much earneſtneſſe by thoſe, who would be thought no meane ones in your fraternity; And when you cannot but know, that the Biſhops Bench is openly challenged in the name of too much dependence upon Soveraignty? Away with theſe idle ſclanders of your innocent, grave, and modeſt governors. For Mr *Hooker*, we know you love and honour his memory, dearly, nothing of his can be unwelcome to us; neither doubt we, but that you will bee no leſſe edified by his laſt works, if they may ſee the light, then with his firſt; That man doth not looke, as if hee meant to contradict his owne truths.

YE doubt to bee chid for this licentiouſneſſe of your pen; and ſo you well may; for it can be no leſſe then a foule ſclan- *Parag.* 4.

der to charge that faction upon whole Episcopacy, which you dare (upon urging) impute but to a few. *The more* (ye say) *is your misery, that a few Bishops can put both the Kingdomes into so dangerous a combustion.* True; But, if it be your miserie, it is not our sinne; Blame the guilty, strike not the innocent: But, *if but a few can doe this* (ye say) *what a stir would they all make, if they should unite their powers?* This is in your owne phrase *argumentum galeatum*; If a few factious Preachers in our neighbour Pulpits, since the entring of this Parliament, have kindled such a fire in the City, and Kingdome, what would they all do, if their seditious tongues were all united?

But now, ye speake to purpose; *If but a few were factors for this attempt; how was it that one of the Episcopall tribe in open Court called the Scottish designe, Bellum Episcopale?* Who can forbeare to smile at this doughty proofe? Why, Brethren, was that word too big for one mans mouth? Could hee not utter it without help of his fellowes? Did they either say, or think it, the more, because hee spake it? What reason have you to feoffe a private conceit

conceit on all? eſpecally when the words may be capable of a leſſe evill conſtruction, as referring to the Northerne riſe of that quarrell, not to our proſecution.

But, *where* (ye ſay) *were the reſt of the peaceable and orthodoxe Biſhops the while?* Truly in all likelyhood, at home, quietly, in their own Sees; in their retired ſtudies; without notice of any plots, without any intimation of dangers; much more without intermedling in any ſecrets of State, or cloſe ſtratagems of diſturbance; So as, it was not their love to peace and truth, that could oppoſe, what they never could reach to know: Neither is it any fault of theirs, that the deare and precious name of Epiſcopacie is expoſed to baſe and vulgar obloquie. Let thoſe who will needs poure contempt upon the guiltleſſe, looke for a juſt revenge from him, who hath ſaid, *Touch not mine anointed, and doe my Prophets no harme.*

Still therefore muſt I take leave to crie, Fie, upon thoſe my Brethren, that dare to charge faction upon Epiſcopacie, and withall to deplore the unhappy miſ-cariages of any of our ſpiri-

ſpirituall Fathers, that ſhall be found guiltie of theſe wofull broyles. What *Cyprian* would have done upon occaſion of ſo high an indignitie offered by you to that holy function, appeares ſufficiently in his Epiſtle to *Rogatianus*; though no inſtance can come home to the point; For, let me boldly ſay, that ſince Chriſtianitie ſookt forth into the world, there were never ſo high, and baſe ſcornes put upon Epiſcopacie, as there have been by ſhameleſſe Libellers within the ſpace of this one yeare in this Kingdome; yea in this Citie: God in his great mercie forgive the authors, and make them ſenſible of the danger of his juſt vengeance.

Cypr. l. 3. ep. 9.

SECT. II.

VVHat a windie Section have you paſt, wherein you confeſſe *you have ſtriven for words? Things*, you ſay, *ſhall now follow; Things well worthy to bee not more precious to the Remonſtrant, then to every well-minded Chriſti-*

Chriſtian, Leiturgie and Epiſcopacie.

Leiturgie leads the way; We had need to begin with our prayers. I challenged you for the inſtances of thoſe many alterations you talked of, in the preſent Leiturgie; You anſwer me, *Truly Sir, if we were able to produce no fuller evidence of this, then you have done of your Iewiſh Leiturgie ever ſince* Moſes *time, we ſhould bluſh indeed; but if we can bring forth ſuch inſtances, &c.* Truly Brethren, you could do little, if ye could not crack and boaſt: the greateſt cowards can do this beſt; Do not ſay, what ye can do, but do what ye ſay; Put it upon this very iſſue. *For the Leiturgie* (ye ſay) *we can bring forth inſtances of ſuch alterations as ſhall prove this preſent Leiturgie to be none of that which was confirmed by Parliamentary Acts.*

Mark well, Readers, for certainly, in plain Engliſh, theſe men go about to mock you: The queſtion is of the preſent Leiturgie, which is pretended to vary extremely much from that in Queen *Elizabeths* daies; Now come our braving Vindicators, and, after all their brags, labour to ſhew that this our preſent Leiturgie differs from that in the daies of *Edward* the ſixt; and ſpend one whole

Page, in the particular inſtances: Is not this pains well beſtowed, think you? have they not hit the bird in the eye? utterly balking what they undertook, they undertake what no man queſtioned; and now before-hand crow, and triumph in theſe cockle-ſhels of a famous conqueſt. But ye lay this for your ground, That the Leiturgie confirmed by our Parliamentary Acts, is the ſame which was made and confirmed in the fifth and ſixth of *Edward* the ſixt: With one alteration, or addition of certain Leſſons to be uſed on every Sunday in the yeer, and the form of the Letany altered and corrected; and two ſentences onely added in the delivery of the Sacrament to the Communicant, and none other or otherwiſe; Thus ſayes the Act. Now comes your rare ſagacity, and findes notwithſtanding, Queen *Elizabeths* Leiturgie varying from the former in many omiſſions, in many additions, in many alterations: Wherein, what do ye other then give the check to a whole Parliament? they ſay flatly, *None other, or otherwiſe*; you ſay, *The Book is ſo altered, that the Leiturgie now in uſe, is not the ſame that was eſtabliſhed by Act of Parliament*: But,

Act for the Uniformity of Common Prayer. 1°. *Eliz.*

be

be that as it may; there lies not the queſtion: If Queen *Elizabeths* Book did ſo much differ from King *Edwards*; What is that to us? Say, (as you have undertaken) what ſuch huge difference there is betwixt King *Iames* his Book, and Queen *Elizabeths*? Now, your loud vaunts end in flat ſilence; neither can you inſtance in any thing, ſave ſome two pettie Particles, not worthie of mention; that in the title of Confirmation, the words *For impoſition of hands*, are added; and, in the Epiſtle for Palm-Sunday, *In*, is turned into *At*: Theſe are all (beſides thoſe which I foreſpecified) *which have ſo miſ-altered the Leiturgie, that it can no more be known, to be it ſelf, then the ſtrangely-diſguiſed Dames, which were mentioned in Doctor* Halls *reproof.* Now let the Reader ſay, who is worthie to wear thoſe Liveries of Bluſhes, which, in your Wardrobe of Wit, you have been pleaſed to lay up for your friends. But I have not yet ſaid all: *If* (you ſay) *to theſe we ſhould adde the late alterations in the uſe of the Leiturgie, bringing in loud Muſick; uncouth, and unedifying Anthems; a pompous ſuperſtitious Altar-ſervice, we think any indifferent eye will ſay, this is not the Leiturgie eſta-*

bliſhed by Parliament. What mean you, Brethren, thus to delude the Reader? are theſe things you mention, any part of the Leiturgie? are they preſcribed by any law of the Church? are they found in any Rubrick of the Communion-book? Do not the allowed Forms of our publique Prayers in all Parochiall, and ſome Cathedrall Churches, in Chappels, in houſes, ſtand intirely without theſe? Why do you therefore bring in theſe things, as eſſentiall to Leiturgie; In the meet omiſsion of ſome whereof, no doubt, ſome Biſhops of *England* (no leſſe zealouſly conſcionable, though better tempered, then your ſelves) may be found to conſpire with you: As for the nameleſſe Biſhop, whom you cite, you muſt pardon me, if I did not underſtand either you, or him; for the words in your Defence, run, [*That the Service of the Church of* England *is not ſo dreſſed, that if a Pope ſhould come and ſee it, he would claim it as his own.*] Now you report them to be, *That the Service of the Church of* England *is now ſo dreſt, &c.* ſo as you cannot blame me if I knew not the meaning or the man; But by this your deſcription of his preaching it as

matter

matter of humiliation to all the Biſhops of this Kingdome, in a day of ſolemne and nationall faſting, I perceive it is the Reverend Biſhop of Carlile whom you thus cited, and whom you have, herein, not a little wronged; I acquainted that worthy Prelate with the paſſage, he diſavows the words, and defies the reporters, vehemently proteſting, that he never ſpake either thoſe words, or that ſenſe; and to make it good, delivered me the pretended clauſe, tranſcribed out of his notes, with his owne hand; which I reſerve by me; no whit ſounding that way; but ſignifying onely a vehement diſlike of ſome innovations, as the turning the Table to an Altar, and the low crindging towards the Altar ſo erected; but, as for the Leiturgy or Service of the Church of England, not a touch of either in his thoughts, or tongue: Now brethren, learne you hence juſt matter of private humiliation, for ſo foule a ſclander of a grave and religious Biſhop, and in him, of this whole Church.

For learned *Calvin*; if thoſe who profeſſe to honour his name, would have beene ruled by his judgement, wee had not had ſo

miſerable diſtractions in the Church, as wee have now cauſe to bewaile; all that I ſay of him, is, that his cenſure of ſome tolerable fooleries in our holy Service, might well have beene forborne *in alienâ Republicâ*; your vindication is, *that hee wrote that Epiſtle to the Engliſh at Francford*; Who doubts it? The parties were proper, the occaſion juſt, but not the cenſure; *Parciùs iſta*, when wee meddle with other mens affaires: I may well be pardoned, if I ſay that harſh phraſe doth not anſwer the moderation which that worthy Divine profeſſeth to hold in the controverſie of the Engliſh.

Tolerabiles ineptiæ.

In Anglorũ controverſia moderationẽ tenui, cujus me non pœnitet. Cal. Epiſt.

Parag. 2. AS for that unparalleld Diſcourſe, whereon you run ſo much deſcant, concerning the Antiquity of Liturgies deduced ſo high as from *Moſes* time; you argue *that it cannot be, becauſe you never read it*: Brethren, your not omniſcient eyes ſhall ſee that my eyes are ſo Lyncean, as to ſee you proudly miſ-confident; you ſhall ſee that others have ſeene what you did not; and ſhall ſample that which you termed, *unparalleld.*

It

It is neither thank to your bounty, nor praiſe to your ingenuity, that the queſtion is halfe-granted by you; but an argument of your ſelf-contradiction; An order of Divine ſervice you yeeld, but not a forme; or a forme, but not preſcribed, not impoſed; and for this, you tell us a tale of *Iuſtin Martyrs* Leiturgie, and *Tertullians* Leiturgie, how much to the purpoſe, the ſequell ſhall ſhew.

In the former, you grant, *that after the Exhortation they all roſe, and joyned in prayer; prayer ended, they went to the Sacrament*; but, whether theſe prayers were ſuddainly conceived, or ordinately preſcribed, there is the queſtion; and whether that Sacrament were adminiſtred in an arbitrary, and various forme, mee thinks your ſelves ſhould finde cauſe to doubt: But, *Iuſtin* ſaies (to cleare this point) that in the beginning of this Action, the Preſident powred out prayers, and thankſgiving according to his ability, and the people ſaid Amen. What ever his ability was, I am ſure you have a rare ability in miſ-conſtruing the Fathers; and particularly theſe teſtimonies of *Iuſtin*, and *Tertullian*.

To begin with the latter; out of him you ſay

ſay, *The Chriſtians in thoſe times did in their publike aſſemblies pray, Sine monitore, quia de pectore, without any prompter but their own heart.* Prove, firſt, that *Tertullian* ſpeaks of publike aſſemblies. Secondly, know that if he did, the place is to your diſadvantage; for (as a late learned Author well urges) would ye have it imagined, that the aſſembled Chriſtians did betake themſelves publikely to their private devotions, each man by himſelf, as his own heart dictated? this were abſurd, and not more againſt ancient practiſe, then (as your ſelves think) piety.

Author of the uſe of publique Prayer.

This is that which is ordinarily termed by thē *A Sacrifice of fools*, out *Eccleſ.* 5. 1.

Was it, then, that not the people, but the Miniſter was left to the liberty of his expreſſions? What is that to the people? How did they ere the more pray without a prompter? How is it more out of their heart, when they follow the Miniſter praying out of unknown conceptions, then out of foreknown preſcription? So as, you muſt be admoniſhed, that your *Sine monitore, without a prompter*, is without all colour of proof of prayers conceived: your *Zephyrus* blows with too ſoft a gale to ſhake the foundation of this argument; and indeed is but a ſide-

winde

winde to my *Heraldus*, and the very ſame blaſt with your *Rigaltius*; though you would ſeem to fetch them out of different corners; If I give you your own asking, you have gained nothing: For what would you infer? Chriſtians prayed for the Emperors without a monitor, as the heathens did not; therefore they had no formes of Chriſtian prayers: He were liberall, that would grant you this conſequent; when rather the very place ſhews what the forme was, which the Chriſtians then uſed; We are praying ſtill for all Emperors, that God would give them a long life, a ſecure raigne, a ſafe Court, valiant hoaſts, faithfull Counſellors, good people, and a quiet world; This was *Tertullians* Leiturgie, wherein the hearts of Chriſtians joyned without a monitor; It is ſmall advantage that you will finde in my ſenſe of *Sine monitore*; (not being urged by any ſuperior injunction) *If no injunction*, you ſay, *how could it be a Leiturgie, a commanded, impoſed forme?* You are unwilling to underſtand, that the injunction here meant is generall, a command to pray for the Emperour, not a particular charge of the forms injoyned in praying; this was therefore

Precantes ſumus pro omnibus Imperatoribus; vitam prolixam, imperiũ ſecurũ, domũ tutam, exercitus fortes, ſenatũ fidelẽ, populum probum, orbem quietum. Tert. Apol. c. 30.

therefore the praiſe of their Chriſtian loyaltie, that even unrequired, they poured out their ſupplications for Princes: Shortly then, after all theſe pretended ſenſes, *Tertullian* will not upon any termes be drawne to your partie.

Thoſe other two places of *Tertullian* and *Auſtine* are meerely ſleeveleſſe, and unproving; not making any whit at all more for conceived prayers, then for preſcribed; Who ever made queſtion, whether wee might build our prayers upon our Saviours form? or whether we might vary our prayers with our occaſions? Thoſe Fathers ſay no more, we no leſſe; Ye dare not ſay there were no publique Leiturgies in S. *Auſtins* time; My Margin was conviction enough; which ye touch as an Iron too hot, with an hand quickly ſnatcht away. Your denial ſhould have drawn on further proofs.

Your cavill in the Margin of your book, ſhews you want matter of quarrell; The *Suas*, which you would have in ſtead of *Noſtras*, is a diſadvantage to your ſelf: Thoſe are called the peoples Prayers, which the Church ever had, and ſhall have; and thoſe were to be looked on, therefore preſcribed, and to be read; there being a clear oppoſition betwixt *Audirent*, and *Intuerentur*.

Iuſtin Martyr (though fifty yeers before *Tertullian*) follows him in your diſcourſe; How guiltily you both tranſlate and cite

cite him, an Author of no mean judgement hath ſhewed before me. I ſhall not therefore glean after his ſickle; But ſhortly thus, take your (ὅσον δύναμις) in your own beſt ſenſe (for *quantum pro viribi poteſt*) what will follow? The Preſident prayed, and gave thanks to the utmoſt of his power; therfore the Church had then no Leiturgie. What proof call you this? Look back, Brethren, to your own citation; you ſhall finde Prayers more then once in their Lords-day meetings; Theſe latter were the Preſidents, the former ſome other Miniſters; theſe in the uſuall ſet forms, thoſe out of preſent conception; both ſtand well together, both agreeable to the practiſe, as of theſe, ſo of former ages.

Iuſtin Mart. Apol. 2. Uſe of publique Prayers.

The word may as well imply all intention of voyce, becauſe the congregation was large.

Pag. 15.

BUt whiles I affect over-full anſwers, I feel my ſelf grow (like you) tedious, I muſt contract my ſelf and them. Your aſſertion of the originall of ſet forms of Leiturgy, I juſtly ſay is more Magiſtrall, then true, and ſuch as your own teſtimonies confute.

Parag. 3.

That of the Councell of Laodicea is moſt pregnant for ſet formes, before *Arrius* or *Pelagius* lookt forth into the world; wherein

Conc. Laod. c. 19.

mention is expreſly made of three formes of Prayer, one by and for the *Catechumeni*, the ſecond for the *Penitents*, the third for the *Faithfull*. You cannot elude ſo cleare a proofe, by ſaying the Councell required prayers for all theſe, but did not binde to ſet formes in prayers; for the ſame Councell ſtops your mouth whiles it tels you in plaine termes, *Conc. Laod. c. 8.* τὴ αὐτὴν λειτυργίαν τῶν εὐχῶν that the ſame form or Liturgy of Prayers was to be uſed morning and evening; And *Clemens* (though not the true, yet ancient) tels us, πρὸς εὐχὰς ἐγειρώμεθα, &c. and in the eight Book of his *Conſtitutions*, recites large prayers which were publiquely uſed in the Church. Let the Reader now judge, where this ſhuffling lies: The Canon requires one of theſe prayers to be in ſilence; what then? So doth our Liturgy require in the Ordination of Miniſters, that in one paſſage of this ſolemne act, our prayers ſhould be ſecret and ſilent, yet the reſt is no leſſe in ſet formes.

You might then bee aſhamed to object want of fidelity to me in the citation of that teſtimony, which I but barely quoted in my margin. Neither can you avoid a ſelf-confu-

tation

tation in your owne proofes; There was no noiſe of the *Arrian* hereſie till the Nicene Councell; The Councell of Laodicea (wherin ſet formes are notified) was before the Nicene by your owne account: Yea, but, ſay you, *the hereſie of* Arrius *was not juſt borne at the period of the Nicene Councell*; True; but was it borne ſo long before, as that any Councell tooke notice of it, before the Nicene? This you dare not affirme: But (for a ſecond ſhift) *the hereſie of* Arrius *troubled the Church ſometime, before the name of* Arrius *was borrowed by it*; Grant we (upon good authority of Fathers, and Councels) that the ground of the curſed error of *Arrius*, concerning the Son of God, was laid before by others; what is that to the queſtion of ſet prayers? What is, if this be not a plaine ſhuffle? Neither is it any other then a meere ſlurre, wherewith you paſſe over the unanſwerable preſſure of the Laodicean Councell, before mentioned, by cavilling the difference betwixt *preſcribing*, and *compoſing*; the Councell is flat in both, and injoynes one and the ſame Liturgy of prayers: Certainly, brethren, you finde cold comfort at Laodicea; Let us ſee how you

Conc. Carthag. 3. c. 23. mend your ſelves at Carthage. The Fathers there, injoyne that no man in his prayers ſhould name the Father for the Son; or the Son for the Father; that in aſsiſting at the Altar, their prayers ſhould be directed to the Father; that no man ſhould make uſe of any other forme then is preſcribed, unleſſe he did firſt confer with his more learned brethren: Hence you gather, *there was no ſet forme in uſe in the Church; and no ſuch circumſcribing of liberty in prayer that a man ſhould be tied to a ſet Liturgie.* The charge was doubtleſſe given upon a particular occaſion, which is buried with time; whether it were ignorance, or heedleſneſſe in thoſe African Prieſts, that they thus miſtook in their Devotions, I cannot determine; But, why might it not be then, as it is with too many now, that notwithſtanding the Churches preſcriptions, men will be praying as they liſt; and let fall ſuch expreſsions as may well deſerve cenſure and reſtraint? However, that they had ſet formes, ſeemes to bee ſufficiently implyed in their own words; *Quicunq; ſibi preces aliunde deſcribit*; for what can that *aliunde* relate unto but ſome former preſcription; which, that they had,

had, even in theſe African Churches, we need no other teſtimony then of the *Magdeburgenſes*, who cite *Cyprian* himſelfe for this purpoſe in his Booke *de Oratione Dominica*; where he tels us that the Prieſt began with, *Surſum corda*, *Lift up your hearts*; and the Congregation anſwered, *Wee lift them up unto the Lord*: To which they adde, *Formulas denique quaſdam precationũ ſine dubio habuerunt*; They had then without doubt certaine ſet formes of prayers; and to ſuppoſe, that they had preſcribed formes for publique uſe, which no man ſhould be required to uſe, it were a ſtrange and uncouth fancy: Neither need wee any better conteſt for our defence then him, whom you cite in your margin, learned *Caſſander*, in the juſt allegation both of this Councell, and the Milevitane, the Canon whereof runs thus; It pleaſeth the Fathers that thoſe prayers, or oriſons which are approved in the Synod, ſhall bee uſed by all men; And no other ſhall bee ſaid in the Church, but ſuch as have beene made, by ſome prudent Authors, or allowed of the Synod; leſt perhaps ſomething may bee compoſed by them through ignorance, or want

Centur. Magdeb. cent. 3. c. 6.

Concil. Milevit. 2.

want of care, contrary to the faith.

Say, Readers, is not this a likely teſtimony to bee produced againſt ſet formes of Prayer? What is it then that you would hence inferre? Firſt, *that this being* (Anno 416.) *is the firſt mention of prayers to be approved or ratified in a Synod, and the reſtrayning to the uſe of them*: Grant that it were ſo, of prayers to bee ratified, or reſtrained, Is it ſo of prayers to be uſed? Are you not ſufficiently convinced herein, by the Synod of Laodicea? It is the occaſion that draws on the Law; till now, this preſumption of obtruding private mens prayers upon the publique uſe of the Church, was not heard of in thoſe parts; now only was it ſeaſonable for correction.

Secondly, you ſay the reſtriction was not ſuch but that it admitted a toleration of prayers, framed by prudent Divines; no leſſe, then thoſe which were approved by the Synod; What gaine you by that? when theſe prayers were ſaid, and not conceived; and ſo ſaid, that they were put into formes, not left to arbitrary delivery.

Secondly, the occaſion of this reſtriction (being the prevention of errours in praying)

is

is ſo univerſall both for time and place, that it may well argue this practiſe to be moſt ancient for the originall, and worthy to be perpetuall for the continuance. And now, that the Vindicators may ſee how ſmall cauſe the Remonſtrant hath to be convinced of the lateneſſe of ſet forms impoſed, (not till the *Arrian* and *Pelagian* Hereſies invaded the Church) let them be pleaſed to tell the Reader, what thoſe Εὐχαὶ προσταχθεῖσαι, Prayers preſcribed were, whereof *Origen* ſpeaks in his 6. book againſt *Celſ.* ſo frequently uſed; and if that word may undergo another ſenſe, what thoſe ὠχαὶ can be conſtrued, wherefrom he quotes three or four paſſages of Scriptures, in the fourth book againſt *Celſus?* Laſtly, what the meaning and inference may be, of that which the *Centuries* alledge out of *Origen* in his 11. Homily upon *Ieremy*; *Vbi frequenter in oratione dicimus, Da omnipotens, da nobis partem cum Prophetis, da cum Apoſtolis Chriſti tui, tribue ut inveniamur ad veſtigia unigeniti tui.* If this be not part of a ſet form of prayer, and long before *Arrius*

Vid. Author of the uſe of publike Prayer. *pag.* 8, 9.

Cent. 3. *c.* 6. Where we often in our prayer, ſay, Give us, O Lord Almighty, give us a portion with thy Prophets, give us a portion with the Apoſtles of thy Chriſt, grant that we may be found in the footſteps of thine onely begotten Son.

or *Pelagius*, I have loſt both my aim, and the day; if it be, repent of your confidence, and recant your errour: and grant at laſt, that out of moſt venerable Antiquity, the approvers of Liturgies have produced ſuch evidences for their ancient uſe, as your inſolent wiſdome may jeer, but can never anſwer.

Parag. 4. HOw I admire your goodneſſe! Merciſull men, you pardon that fault, which in juſtice ye could not find, or cannot prove: my confident aſſertion of the prayers wherewith *Peter* and *Iohn* joyned, when they went up into the Temple at the ninth hour of prayer, that they were not of a ſudden conception, but of a regular preſcription, ſhall be made good with better authority, then your bold and braving deniall; I ſay the prayers wherewith they joyned, not the prayers which they made; the prayers which they made, were their own, (which wipes away your ſtout inſtance, in the Phariſee and Publican) but the prayers wherewith they joyned, were publike and regular. For in all their Sacrifices and Oblations, the Jews had their ſet Service of prayers, which gave life

So *Hannah* made her private prayers in the houſe of God, 1 *Sam.* 1.10.

life to thoſe otherwiſe dead (or, at leaſt, dumb) actions. The noble and learned Lord, *Du-Pleſsis*, the great glory of the Reformed Church of *France*, ſpeaks home to this purpoſe; ſo doth the renowmed *P. Fagius* the dead Martyr of our *Cambridge*, beſides learned *Cappellus*, whom we cited in our late Defence. *Confeſsio olim in ſacrificio ſolennis; ejus, præterquam in lege veſtigia, in prophetis formulam habemus: In ipſis Iudæorum libris verba tanquam concepta extant, quæ ſacerdos pronunciare ſolitus,* ſaith the ſaid *Mornay Du-Pleſsis*. There was a ſolemn confeſsion in their ſacrifice of old; whereof, beſides that we have certain footſteps in the Law, we have the very form in the Prophets; In the books of the Iews, the very expreſſe words are extant, which the Prieſt had wont to pronounce. Thus he. And *Lyranus* wel acquainted with the Iewiſh practiſes (as being one of them himſelf) tels us, that the Prieſt was uſed to confeſſe in generall, all the ſins of the people, as (ſaith he) we are wont to do in the entrance of our Maſſe. But *Ludovicus Cappellus*, the French Oracle of Hebrew learning, hath thoſe very words, whereat you jeer ſo oft, as falling

Mor. du Pleſ. de Miſſa. l. 1. c. 3.

P. Fagius in Paraphraſ. Chald. in Lev. 16. & in 23.

Du Pleſſ. de Miſſa & ejus partibus. l. 1. c. 5.

(*Verba tanquam concepta*) the very words as conceived by him.

Lyran. in *Lev. 16.*

Lud Cappell. Spic. in Act. 3 Whence we may ſee, that the

from my pen: *Ex quibus videre eſt, orationem cujus cauſa* Petrus & Johannes *petebant Templum, fuiſſe eam, quæ à Iudæis dicitur* מנחה קטנה *quæ reſpondet oblationi veſpertinæ lege præſcriptæ, quæ fiebat, ut loquitur Scriptura, inter duas veſperas;* Thus he; whom I beſeech you Brethren, laugh at for company.

prayer for which *Peter* and *John* went up to the Temple, was that which the Jews called מנחה קטנה The leſſer Oblation; which anſwered to the Evening Oblation preſcribed by the Law, &c.

Admire with me, Reader, the ſubtlety of this deep exception; Our Saviour (I ſay) preſcribed to his Diſciples, beſides the Rule, a direct form of prayer; What ſay my great Challengers to this? *The Remonſtrant will have an hard task* (ſay they) *to prove from Scripture, that either* John *or our Saviour gave to their Diſciples publike Liturgies, or that the Diſciples were tyed to the uſe of this form.* Truly the task were as hard, as the very mention of it is abſurd and unreaſonable. For ſhame Brethren, leave this palpable ſhuffling; the Remonſtrant ſpake of a *Prayer*, ye ask for a *Liturgie*; the Remonſtrant ſpeaks of *preſcribing*, ye talk of *tying*; which (till your Reply) came not ſo much as into queſtion; It muſt be a weak ſight that cannot diſcern your groſſe ſubterfuges.

The uſe that our Saviour was pleaſed to make

make in his laſt Supper of the faſhions and words which were uſuall in the Jewiſh feaſts, is plainly affirmed not by *Caſſander* only, (whoſe *videtur* you pleaſe to play upon) but by *Paulus Fagius* at large, by *Mornæus*, by *Cappellus*: And if theſe tooke it from *Maimonides*, who wrote not till a thouſand yeares after Chriſt; yet, from whom I beſeech you had *Maimonides* this obſervation? A man of yeſterday may upon good grounds of authority tell a truth of a thouſand yeares old.

I let paſſe the meere non-ſenſe wherewith you ſhut up this Paragraph, as more worthy of the Readers ſmile then my confutation; who will eaſily aſſume by comparing the place, how little I meant to fetch a Liturgy from a feaſt; or neceſſity out of an arbitrary act.

TO prove that the Jews had a form of Liturgy even from *Moſes* his time, I produced a monument above the reach of your either knowledge, or cenſure; a Samaritan Chronicle, now in the hands of our moſt learned and famous Primate of Ireland; written in Arabick, tranſlated into that *Parag.* 5.

tongue, out of the Hebrew, as *Ioſ*: Scaliger (whoſe it once was) teſtifies; fetching downe the ſtory from *Moſes* to *Adrians* time, and ſomewhat below it; out of this ſo ancient Record, I cited the very words of the Author, which theſe men would faine miſtake as my own; wherein hee mentions a booke of the old Liturgy of the Jews, in which were contained thoſe Songs and Prayers which were uſed before their ſacrifices: Adding; For before every of their ſeverall ſacrifices, they had their ſeverall Songs ſtill uſed in thoſe times of peace; all which, accurately written, were tranſmitted to the ſubſequent generations, from the time of the Legat (*Moſes*) unto this day, by the miniſtery of the high Prieſt. Thus he. This is our evidence; now let us ſee your ſhifts: Firſt, you tel us, *Thoſe were onely Divine hymns, wherein there was alwayes ſomething of Prayer.* If but thus, we

'Poſtea mortuus eſt Adrianus, cujus 'Deus non miſereatur; obiitque cum luctu & magna contritione; Tempus autem regni, anni ſunt 21. ('Deus conterat ejus oſſa) ita ut computus annorum ab Adamo ad mortem ejus 4513. menſ. 7. Quo tempore &c. abſtulit librum optimum qui penes illos fuit, jam inde a diebus illis tranquillis & pacificis, qui comprehendebat cantiones & preces ſacrificiis præmiſſas; Singulis enim ſacrificiis ſingulas præmiſerunt cantiones jam tum diebus pacis uſitatas, quæ omnia accuratè conſcripta in ſingulas tranſmiſſa ſubſequentes generationes à tempore Legati (Moſes ſc.) ad hunc uſque diem per miniſterium Pontificum Max. Hunc ille librum abſtulit, &c. quo libro hiſtoria nulla præter Pentateuchũ Moſis antiquior invenitur, &c. Chron. Samaritan.

wee have what wee would; for what are prayſes, but one kind of prayers; And what can be more ſaid for a ſet forme of hymns, then of petitions? But, brethren, yee might have ſeene in the Authors owne words, (which you are loath to ſee) Songs and Prayers, which were ever uſed before their Sacrifices; and were compriſed in that ancient Service-book: See now Reader, whether there bee not ſomething for ſet Prayers in the Authors own words, which theſe men would wittingly out-face, and not willingly ſee.

The Teſtimony cannot be eluded, now it muſt be diſparaged; [*Ioſeph Scaliger had certainly but two Samaritan Chronicles*] Who ſaies he had more? I cited but one, what needed you (but to ſhew the world you can tell ſomething) to talk of two? What buſineſſe have we with that ſhorter Chronicle, which you will needs draw into mention? Let that bee as fond, as your exception is unſeaſonable; What is that to us? How elſe ſhould wee have knowne, that you had taken notice of a Samaritane Pentateuch, and learned Mr. *Seldens Marmora Arundeliana*? Away with this poore

poore oſtentation; ſpeake to the purpoſe; What can you ſay againſt that large Samaritan Chronicle, which I produced, turned out of Hebrew into Arabick, written in a Samaritan Character, and now not a little eſteemed by the great, and eminently judicious Primate, in whoſe Library it is? Surely, as I have heard ſome bold pleaders; when they have feared a ſtrong teſtimony, pick quarrels at the face of the witneſſe; ſo doe you, brethren, in this caſe. *Scaliger* himſelfe you ſay (the former owner) *paſſes this cenſure upon it, that though it have many things worthy of knowledge, yet they are cruſted over with Samaritan devices.* Who can expect other but that a Samaritan ſhould ſpeak like himſelfe, when it comes to a difference in Religion? but this is no reaſon, why in matters accorded, there ſhould bee any diſtruſt: What a *Bellarmine* writes of the holy Trinity paſſeth for no leſſe currant then the beſt of our owne; If *Ainſworth* lived and died a Separatiſt, yet we dare beleeve him in his report of Jewiſh Antiquities, no leſſe then *Broughton, Weems, Druſius.* So as this winde ſhakes not the authority of this relation.

But,

But, judge (you ſay) how much credit we are to give to this book for Antiquitie, as far as *Moſes*, which makes no mention of their own originall, any other wayes, then, *That they came out of Egypt by Moſes*; A poor and groundleſſe exception: for that which wee alledge this Author for, is onely the report of a booke containing the formes of prayers uſed by the Jewes ſince *Moſes*; and as for the mention of their owne Originall, it was their glory to fetch themſelves from the firſt Jewiſh Patriarks, (as the Samaritan Woman did at *Jacobs* Well) neither would they challenge a lower riſe; no marvell therefore if they paſſed in ſilence the Hiſtorie of the defection of the ten Tribes; as rather tending to their owne blemiſh; eſpecially conſidering, what *Joſephus* reports of their faſhion, *That ever when the Jewes proſpered, they claimed brotherhood of them; when contrarily, they proclaimed hoſtility*; And what if this Author doth onely touch the names of *Sampſon*, *Samuel*, *David*, what doth this detract from the credit and validity of his hiſtorie? So as notwithſtanding your frivolous cavils, we will take leave to make ſo much of our Samaritan Cronicle, as to

avow it for a noble and ancient proofe of that my confident aſſertion of the uſe of Liturgies ſince *Moſes*.

Parag. 6. YOur pretended proofe to the contrary, which you ſo glorioufly bring out of your famous Rabbi *Moſes Maimonides* in his *Miſhneh*, will prove but a vain flouriſh; & if it worke any thing, it will be for my advantage. For what is it that hee ſayes? *It is* (ſaith hee) *an affirmative precept, that prayers ſhould be made to God, every day, &c.* Cæterùm neque numerus, &c. *But neither the number of thoſe prayers, nor the obligation to this, or that prayer, nor the certaine, and definite time of prayer, is injoyned in the Law:* Thus he. Now, how doth that concerne us? Who ever defended, that *Moſes* in the Letter of the Law, had given order for either number, or time, or obligation of particular prayers of ſeverall Iſraelites? although, under your good favour, we know that even then there were ſolemne formes of words, to bee uſed in the remove and reſting of the Arke; and in the ſolemne benedictions of Iſrael, and in the trialls of Jelouſie, preſcribed by God himſelfe to the Prieſts; whereof what

Num. 10. 35, 36.

Num. 6. 23, 24, 25, 26.

what can yee make other, then a ſhorter kind of ſtinted Liturgie? Length, or brevitie makes no variance. But what doth this imply other, then that there were of old, preſcriptions both of number, and time, and formes, though not expreſſed in the Law? particulars whereof we ſhall produce in the ſequell; ſuch as were not onely for the helpe of the ignorant, but for the direction of the Prieſts themſelves, and for the better devotion of the people. That *Ezra* therefore and the men of the great Synagogue, made uſe of thoſe eighteene formes of prayers, or benedictions, preſcribed by them ſo long agoe, it argues nothing, that the like formes were not in ſet practiſe before their times; ſo as your *Maimonides* (after all your proritation) holds no other then faire termes with our Samaritan Chronicle.

And would learned *Capellus* (thinke you) make himſelfe ſo merrie at the view of this paſſage? ſurely, brethren, it would be at your fond and ridiculous miſ-priſon, in playing not upon my words, but your owne idle fancy.

I cited *Capellus* for the formes of prayer uſed *Capell. ſpicil. in Act. 2.*

uſed at the *Minchah*, and other Sacrifices, which you cannot gain-ſay, but that I ſhould ~~inferre~~ from him, *that the Jewiſh Liturgies were as ancient as Moſes*; it is your meere dreame, not my aſſertion: It would become you to make more conſcience of your ſuggeſtions. As for the marginall nôte out of *Buxtorfius*, it is worthy of but a marginall touch; What ſuch abuſe were it to ſay, that *Maimonides* tooke thoſe thirteene Articles of his Creed, from the Jewes devotion; when the ſame Author confeſſes they had a being before; but were by *Rabbi Moſes Bar Maimon* redacted into this Order, wherein they ſtand? Surely, that ever ſince *Ezra's* time they had a known forme of prayer, is confeſſed clearely by the ſame *Rabbin*, in his *Miſnah*, as we have formerly ſeene; and, what place could bee more proper for the ſeat of a Creed? But, to meet a little with your crowing inſultation, in this paſſage of the age of the Jewiſh Liturgie, what ſay you to that expreſſe teſtimonie of *Paulus Fagius*, (a man, one of the beſt acquainted with Hebrew learning, of all ours in his age) who upon the Chaldee Paraphraſe of *Leviticus*, *Chap.* 16. in the words

P. Fagius in Chal. Parap. Levit. 16.

words [*Et confiteatur ſuper eum*] hath thus, *Forma confeſsionis quâ tum uſus eſt ſummus Pontifex, ſecundum Hebræorum relationem, hæc fuit, &c.* The forme of confeſsion which the high Prieſt (then, in the firſt times of the Law) uſed, according to the relation of the Hebrewes, was thus, *O Lord, thy people of the houſe of Iſrael have ſinned, they have done wickedly, they have grievouſly tranſgreſſed before thee; I beſeech thee now, O Lord, forgive their ſinnes, and iniquities, and tranſgreſsions, wherein thy people, the houſe of Iſrael, have ſinned, and done wickedly, and tranſgreſſed before thee?* And when the ſaid high-Prieſt offered a Bullock for a ſin offering, then he ſaid in this manner, *O Lord, I have ſinned, I have done wickedly, and have grievouſly tranſgreſſed; I beſeech thee now, O Lord, be mercifull to thoſe ſins, and iniquities, and grievous tranſgreſsions wherein I have ſinned, done wickedly, and tranſgreſſed againſt thee.* And when he ſhould offer the other Bullock, he uſed muchwhat the ſame forme, adding, *I, and my houſe, and the Sonnes of Aaron, thy holy people, have ſinned, &c. I beſeech thee now, O Lord, pardon the ſinnes, and iniquities, and tranſgreſsions, &c.*

O Domine, peccarunt, iniqua egerunt, &c.

Et cum offeret juvencum pro peccato.

This triple confeſsion did the high-Prieſt

ſolemnly uſe, in the feaſt of Expiation; And what the forme of the high Prieſts prayer was when he appeared before the Lord, the ſaid *Fagius* ſhowes us out of the *Thalmud.*

Vbi ſupra.

Beſides this, there was a ſet forme (and that ſomewhat large) of prayer and benediction, which the Maſter of the Familie amongſt the Jewes, was privately wont to uſe in his holy feaſts; which the ſame Author elſewhere in his Chaldee Paraphraſe, upon *Deut.*8. fully expreſſes; adding withall, (which you were pleaſed to make ſport with, as mine) *Veriſimile eſt Chriſtum quibuſdam quæ in his precibus continentur, uſum fuiſſe*; *It is very likely, that our Saviour made uſe of ſome paſſages which are contained in theſe prayers*: And *Paulus Burgenſis* tells us, it was an old Tradition amongſt the Jewes, that when they had eaten the Paſchall Lambe, they ſung the Pſalmes, from *Laudate pueri Dominum*, to *Beati immaculati*, that is, from the 113th. to the 119th. adding, *Veriſimile hos à Domino decantatos*: *It is likely, that theſe were ſung by our Saviour in his laſt Supper.*

P. Fagius in Chal. Parap. Deut. 8.

By this time the Reader ſees there is ſomewhat more ground for a ſet forme of prayer amongſt

amongſt the ancient Jewes, then your deepe Rabbiniſme would condeſcend unto. I have dwelt ſomewhat longer in this point, becauſe I ſee the chiefe pride of your *Vindication* lies in this paſſage of Jewiſh skill; wherein Iwell ſee with whoſe heifer you have ploughed; and what name you might adde (if there were roome) to your learned Acroſticks; but when all is done, I am deceived, if you may not put your gaines in your eye.

FOr Chriſtian Liturgies, your like confidence challenges the Remonſtrant, to *produce any Liturgie that was the iſſue of the firſt three hundred yeares*: I name thoſe under the ſtile of *James*, *Baſil*, *Chryſoſtome*; as ancient, though ſpuriouſly interſerted; You tell me of thoſe of *Peter*, *Matthew*, *Marke*, &c. (though *Peters* was the ſame with *Markes*) and cite learned *Rivetus*, who *cenſures theſe as* zizania; *the tares, which the enemie ſow'd whiles the husbandman ſlept*; Quite beſide the cuſhion: Thoſe were ſuch, as all wiſe Chriſtians will confeſſe (with St. *Auſtin*) were, *A ſutoribus fabularum, ſub Apoſtolorum nomine conſcripti*; *Broached* *Parag.* 7.

ched by ſome cogging merchants, under the name of the Apoſtles: But theſe other were generally, both for matter and manner, holy; though interſperſed with ſome paſſages that might argue a later hand; whiles others of them beare ſuch age, as that they are cited by ancient Fathers, for authentick parts of the formerly received Liturgies: ſhortly then, to produce thoſe intire Liturgies, which were in the firſt three hundred yeares, is as unreaſonable to demand, as impoſsible to performe; How many noble monuments, beſides theſe, have periſhed, as ſwallowed up by the devouring jawes of time, which it were a vaine hope to revoke? But that there were ſuch Liturgies in uſe, with thoſe Churches, within the time required, I doubt not to evince; what elſe, I beſeech you, was that *Euchologium*, which *Origen* (before that time) cites? whence were thoſe paſſages of interchanged devotion, which the *Centuriators* themſelves inſtance in, from *Cyprian*, fore-alledged by mee? I dare boldly ſay, yee cannot anſwer theſe demands, and not yeeld your cauſe: To which let mee adde in the next ſucceeding age, thoſe

thoſe εὐχὰς ἐνθέσμους, which *Euſebius* tells us, that *Conſtantine* made uſe of in his Court: Our learned *Chriſtophorſon* renders it thus; *Conſtitutas cum univerſo Eccleſiæ cœtu, preces reddebat*; ſo as (notwithſtanding your colourable proofe in your Defence, of the frame of a prayer injoyned to the ſouldiers by that good Emperour) it is cleare enough that, in thoſe times, there was a ſet forme of Liturgie, injoyned to the uſe of the Church. Learned *Morney*, an Author paſt exception, ſhall atteſt with mee; who, in that elaborate, and accurate Treatiſe of the Maſſe and the parts thereof, dividing that divine Service, according to the diſtribution of the Laodicean Synod, (which you would faine have eluded by a pretence of no preſcription of formes) into that of the *Catechumeni*, that of the Penitents, that of the Faithfull, hath thus; *Hic jam mille fidelium locus, cujus ab oratione generali exordium, &c. This then is the place of the ſervice of the faithfull; whoſe entrance was alwayes with a generall prayer, for all the world, for the ſtate of the Church, for the neceſsities both publicke and private.* The Grecians call this a *Letanie*, or *ſupplication, &c. Quæ autem orationis illius forma fuerit ab incu-*

εἶτ' εὐχὰς ἐνθέσμους σὺν τοῖς τὸν βασίλειον ὄχλον πληροῦσιν ἀπεδίδου. *Euſeb. de vita Conſt. li. 4. c. 17.*

Morn. de Pleſſ. lib. de Miſſ. cap. 5.

nabulis Eccleſiæ, ad hoc uſque ſeculum cuſtodita, ex coævis authoribus perſpicuum: *What the forme of that prayer was, which hath beene kept, even from the cradle of the Church unto this very age, it is apparent out of the Authors that lived in thoſe times.* Thus that famous Lord, *Du Pleſsis*; who ſeconds his owne judgement by pregnant authorities from *Chryſoſtome*, *Ambroſe*, *Auguſtine*; to which, out of the feare of tediouſneſſe, I remit my Reader. By all which it is (I hope) made evident enough, that, before ever *Pelagius*, or *Arrius* infected the world, preſcribed formes of publick prayers were commonly uſed in the Chriſtian Church. It is indeed more then an implication, which the Remonſtrant drew from the *Ancyran Synod*, The Presbyter that had once ſacrificed, was forbidden, προσφέρειν, ὁμιλεῖν, ἢ λειτουργεῖν τῷ ἱερατικῶν λειτουργιῶν, *to offer, to preach, to officiate in prieſtly adminiſtrations*: What is the Miniſters imployment but the Word, Sacraments, and Prayers; all three here inhibited, and theſe laſt, under the name of Liturgies?

Concil. Anc.

And that theſe Anti-remonſtrants may not

not delude the Reader with an opinion, that any either miſtake, or fraud will follow upon the ambiguitie of the word; it may pleaſe the Reader, to take notice of what theſe carpers will not ſee; a plaine expreſsion in my tranſlated words, of Liturgies, or Miniſtrations. It is great pitie that the Remonſtrant did not know ſo well as theſe deepe heads, that λειτουργεῖν is a word of both various, and generall uſe: They needed not to ſend him to *Zonaras*, or *Balſamon*, for this parcell of Phylologie, which he could have taught them nearer home, out of Saint *Paul* himſelfe, and Saint *Luke*; in whom they ſhall finde [ἡμέραν λειτουργίας] applyed to *Zacharias* his ſacrificing; and σκεύη λειτουργίας, which our laſt tranſlation turnes *Veſſels of the mini-ſterie*: yea, the very collection of Almes is Saint *Pauls* λειτουργία· and *Epaphroditus* is his λειτουργός· What uſe then was there of this waſt piece of Grammar-learning, when the Remonſtrant himſelfe interpreted Liturgies by Miniſtrations? *Luke* 1. *Heb.* 9. 21. 1 *Cor.* 9. 12.

I Extolled *the due uſe of conceived prayer*; even this doth not pleaſe, but invites ſuſpicion *Parag.* 8.

rather; well might I complaine of this ſullenneſſe and moroſitie.

If the quarrels that you pickt with the both Originall and Confirmation of our Liturgie prove unjuſt, you may well allow me to call your arguing about it, no other then wrangling. For the Originall, I deduced it from ancient models, not Roman, but Chriſtian; you except at the termes of *pretended oppoſition*, and ſtill could fetch *ſparkes* to fling in the face of him, who by the ſuffrages of unqueſtionable Divines hath ſhewed the juſt ſenſe of the true viſibilitie of the Roman Church. Truly, brethren, this is meerely to bark where you have no power at all to bite. What faculty you have in flinging ſparkes I know not, but I am ſure, if you blow this coale hard, the ſparkes will flie in your eyes. The queſtion is ſo throughly ſetled by thoſe (which you ſpitefully call begged) ſuffrages, that no wit of man can finde but a probable colour to revive it.

Faine would you have ſomething to ſay to Doctor *Hall*, if ye knew what it were; In his book of *the old Religion*, he cites a ſpeech of *Luthers*; that this good friend of *Rome* ſaies, *Under*

the

the Papacie is true Chriſtianitie, yea the very kernell of Chriſtianitie: What of this? Did Doctor *Hall* faine that *Luther* ſaid ſo? Or doe theſe men feare that *Luther* is turn'd Papiſt? Compare this (you ſay) with that the Biſhop of Salisburie ſaith, in his begged ſuffrage, who thus, ſpeakes; *That the Church of Rome is no more a true Church, then an arrant whore is a true wife to her husband.* Well: Compare *Luther* with the Biſhop of Salisburie; two worthy Divines, what then? They will, I hope, prove good friends, and Doctor *Hall* with them both; whoſe owne ſuffrage hath bin, and is no leſſe peremptorie againſt Rome, then this which he begged; *A married woman, though ſhe be a cloſe harlot, is yet a wife; and though ſhe be not true to her husbands bed, yet ſhe is truely his wife, till ſhee be legally divorced*: Such is the ſtate of the Roman Church, to Doctor *Davenant*, and Doctor *Hall*, and all other Orthodox Divines. Where now is your charitie in raiſing ſuch groundleſſe intimations againſt your innocent brethren? Tell the Reader, I beſeech you, where that ſcorne lies, which you ſay is *caſt upon you in this paſſage of my Defence.* I juſtly boaſt of thoſe our Mar-

tyrs and Confeſſors, which were the compoſers of our Liturgie; You would faine counterpoize them with ſome holy Martyrs and Confeſſors of the ſame reformed Religion, that oppoſed it, even to perſecution; and tell us *of the troubles of Frankford.* Pardon me, brethren; ſome Confeſſors you may talke of, but Martyrs yee can name none: One, who was the moſt vehement of all thoſe oppoſers, I knew to live and dye in a quiet ſubmiſſion to the Liturgie eſtabliſhed; none of them ſuffered death for Religion: they might bee holy men, and yet might ſquare in their opinions; even betwixt *Paul* and *Barnabas* there was a παροξυσμος· My praiſe of our Martyrs tended not to the diſparagement of any other.

Paragr. 9. AS for that ſlurre which your anſwer ſeemed to caſt upon the Edict of King *James*, and our Parliamentary Acts, that they are not unalterable, as the Lawes of the Medes and Perſians; your ſo deep proteſtation clears you in our thoughts; I have charitie enough to beleeve you; but I muſt tell you, that ſpeech might have a good heart, but it hath an ill face;

face; let it paſſe with favour: and as for thoſe cheerefull expreſsions which you confeſſe you have taken liberty to make uſe of, in the paſſages of your booke, you will pardon me, if they bee intertained with as cheerefull anſwers: *Tertullian*, ſhalbe ſeconded by *Horace*, *Ridentem dicere verum*, *Quis vetat?* Let thoſe laugh that win.

For your *Quæres*; It ſeemes you thinke I am merrie too ſoone, in receiving them with ſo ſarcaſticall a Declamation: Your project is of the altering of our Liturgie; I tell you ſeriouſly, if you drive at a totall alteration (as your words ſeeme to import) your *quære* is worthy of no better reception then ſcorne: For, that any private perſon ſhould (as of his owne head) move for the entire change of a thing, eſtabliſhed by ſo ſacred authoritie, and ſuch firme and full Lawes, can be no better then a bold and ridiculous inſolence. It was truly told you, that *if you intended onely a correction of ſome inconvenient expreſsions, no doubt it would bee conſidered of, by wiſer heads then your owne*; whereby I meant, that honourable and reverend *Committee*, to which this great care was, by publick aſſent, referred; you ſtraight

ſuſpect

ſuſpect a deſigne to gaine upon the Parliament; and, by a pretended ſhadow of alteration, to prevent a reall and totall reformation. Take heede, brethren; leſt you heedleſly wrong them whom you profeſſe to honour, and we with you: Is the Parliament (thinke you) ſo eaſie to be gained upon by pretended ſhadowes? Will thoſe ſolid judgements bee likely to be ſwayed by colours? Why do you caſt that aſperſion upon them, to whom yee ſay you have preſented theſe conſiderations; and to whoſe grave wiſdoms we do no leſſe humbly ſubmit? That God, who ſits in the aſſemblie of the Judges of the earth, will, we hope, ſo guide the hearts of thoſe great, and prudent *Peeres* and *Commons*, that they ſhall determine what may conduce moſt to peace, and godly uniformitie. But ſure, brethren, you could not imagine, that by thoſe *wiſer heads*, wee ſhould meane our owne; when you compare your owne *deſignes* and *ſucceſſe*, with our plaine credulitie, and late un-thriving proceedings. Injoy your winnings without our envie, not without our pitie of the poore Church of *England*, which will, I feare, too late rue your prevalence.

The

THe alteration of the Liturgie ſent into *Scotland* is a buſineſſe utterly unconcerning us: whatever unhappy hands were in it, would God they had beene prevented by ſome ſeaſonable Gout, or Palſie; in the report of the alteration made of the Liturgie in the beginning of Queene *Elizabeths* time, I feare, you doe not well agree either with truth or with your ſelves, if we compare this paſſage with your firſt entry into this large Section; let the ſcanning of it be left to the Readers better leiſure: as not worthy to retard our way. Doctor *Taylor* (whom you are pleaſed ſeriouſly to honour with the titles of my *Ironie*) hath made good amends, belike, for the praiſe he gave to our Liturgie which he helped to compoſe, in his cenſure of a *Biſhops Licence*, and the Prieſtly robes; the one whereof (you ſay) hee called *the marke of the Beaſt*, the other *a Fooles coat*: But, what if *the ſtrange variety of Popiſh veſtments*, ſeemed to that holy Martyr, *ridiculous*? What if *to take a licence to preach from the hands of a Popiſh Biſhop*, ſeemed to him no better then to receive *the marke of a Beaſt*? what is that to us? what to the cauſe? Were theſe tenets erroneous, is *Paragr.* 10.

this ſufficient to enervate his teſtimonie, for the allowance of that *Letanie*, which he made his laſt prayer at his parting with his deare conſort? And for the free uſe whereof he bleſſed that God to whom hee was ſending up his ſoule? Were it a good ground of judgement, that he, who once erres, can never ſay true? But, for this cenſure of the good Martyr, let thoſe that feele the ſmart of it complaine.

Let us deſcend (ſince you will have it ſo) to the re-examination of thoſe *your reaſons, which enforce your deſired alteration*: Firſt, *it ſymbolizeth with the Popiſh Maſſe*: I ſay, neither as *Maſſe*, nor as *Popiſh*: you diſprove me in neither, neither indeed can doe. Could you inſtance, This prayer is Superſtitious, that Idolatrous, this Hereticall, that Erroneous, you might have juſt reaſon to except at any touch of our *ſymbolizing* with them; But, if the prayer be good, and holy, why ſhould I more refuſe it, as comming from a *Papiſts* mouth, then I would make uſe of a vicious prayer comming from the beſt Proteſtant? Where I ſaid, *If the Divell confeſſe Chriſt to be the Sonne of God, ſhall I diſclaime the truth, becauſe it paſſed through*

through a damned mouth? You anſwer, *But you know Sir, that Chriſt would not receive ſuch a confeſſion from the Divels mouth, nor* Paul *neither, Act.* 16. True, in reſpect of the *perſon confeſſing*, not of the *truth confeſſed*: As it came from an evill ſpirit, our *Saviour*, and St. *Paul* had reaſon to refuſe it; but neither of them would diſclaime the *matter* of that truth, which was ſo averred. There is great difference betwixt the words of *a foule ſpirit*, and *a faulty man*; but if you will needs make a parallel, it muſt be *perſonall*: Chriſt would not allow a *Divell* to confeſſe him; we will not allow a *Popiſh ſacrificer* to uſurpe our good prayers; but if my Saviour would not diſ-allow that I ſhould make uſe of the good Confeſsion of an evill ſpirit, much leſſe would hee diſlike that I ſhould make uſe of that good prayer, which was once the expreſsion of an evill man: And yet theſe were not ſuch, being taken from the compoſures of holy men, and ill places; ſo as this is no other, then to take up gold miſ-laid in a channell, which could not impure it: you may well aske why it was laid there; you have no reaſon to aske why a wiſe man ſhould take it up: Your

queſtion therefore, *What need wee go to the Roman Portuiſe for a prayer, when wee can have one more free from jealouſies in another place*; might have been moved to thoſe Worthies, which gathered this pile of devotion, who would eaſily have anſwered you, that *your jealouſie is cauſeleſſe, whiles the prayers themſelves are paſt exception*; but can with no colour of reaſon bee charged upon us, who take holy prayers from good hands, not needing to enquire whence they had them.

Paragr. 11. YOur ſecond reaſon is as forceleſſe, as your firſt. *Our Liturgie was compoſed* (you ſay) *into this forme on purpoſe to bring the Papiſt to our Churches; that failing, there is no reaſon to retaine it.* The argument failes in every part: Firſt, our Liturgie was thus compoſed on purpoſe, that all Chriſtians might have a form of holy devotion, wherein they might ſafely, and comfortably joyne together, both publickly and privately, in an acceptable ſervice to their God; and this end, I am ſure, failes not in reſpect of the *intention of the compoſers*, however it ſpeed in the *practiſe of the uſers of it.* Secondly, there is no reaſon that where the

the *iſſue* of things faileth, the good *intention* of the agent ſhould bee held fruſtrate, or his act void: Our end in preaching the Goſpel, is, to win ſoules to God; if we prevaile not, ſhall we ſurceaſe, and condemne our errand as vaine? But here, I ſay, the project ſped; for till the eleventh yeare of Queene *Elizabeth*, there was no Recuſant. You tell me, *It was not the converting power of the Liturgie, but the conſtraining power of the Law, that effected this*: But, brethren, what *conſtraining power* was of any uſe, where there was no Recuſant? Every conſtraint implies a reluctation, here was none: If then our Liturgie had no power of converting to our Churches, yet it had no operation of averting from them. What the Popes negotiations were with Queen *Elizabeth*, at this time, imports nothing; I am ſure I have thoſe Manuſcript Deciſions of the Jeſuitiſh Caſuiſts, which firſt determined it unlawfull to joyne with our aſſemblies; till which our Liturgie had ſo good effect, that thoſe, who differed from us in opinion, were not ſeparated in our devotion. But how am I miſtaken? That which I boaſted of, as the praiſe, is objected to mee as the reproach of

our divine ſervice. *What credit is this to our Church* (you ſay) *to have ſuch a forme of publicke worſhip, as Papiſts may, without offence, joyne with us in*, &c. Or, *How ſhall that reclaime an erring ſoule that brings their bodies to Church, and leaves their hearts ſtill in errour?* I beſeech you, brethren, what thinke you of the *Lords Prayer?* Is that a perfect platforme of our devotion, or is it not? Tell me then, what Chriſtian is there in the world, of what nation, language, ſect ſoever, (except the Separatiſt onely) will refuſe to joyne with their fellow Chriſtians in that forme of prayer? And, *What credit is it to our Chriſtian profeſſion to have ſuch a forme of publicke prayer, as Papiſts, Grecians, Moſcovites, Armenians, Jacobites, Abaſſines, may, without offence, joyne with us in?* I had thought you would have looked for the reclamation of erring ſoules by the power of preaching? Here is no unteaching or confutation of errors, no confirmations of either *Doctrines*, or *Uſes* in the formes of our prayers: And if I ſhould aske you how many you have reclaimed by your *conceived prayers*, you would not, I feare, need to ſpend too much breath in the anſwer.

When I therefore impute the rare gaine of ſoules

ſoules to the want or weakneſſe in preaching, you think to choak me by an exprobration of *the fault of your Governors: Let the Biſhops ſee how they will cleare their ſoules of this ſinne, who, having the ſole power of admitting Miniſters into the Church, have admitted ſo many weake ones, and have rejected ſo many faithfull, able Preachers, for not conforming to their beggerly rudiments:* Let thoſe whoſe guiltineſſe findes themſelves galled with this crimination, flie out in an angry anſwer; but if there be thoſe, who have beene conſcionably carefull not to admit them that are not competently διδακτικους not to eject any peaceable, and conſcionable Divine, for meere matter of ceremonie, how injuriouſly have you faſtened upon them other mens delinquences? although it is not unpoſsible, that men may be able Preachers, and yet turbulent; and there may bee ceremoniall rites, neither *theirs*, nor *beggerly*.

You are deceived, brethren, it is not our Liturgie that hath loſt any; too many have loſt themſelves by a miſ-taught prejudice againſt our Liturgie: as for the miſ-catholick part, tell me, I pray you, whether is it more likely that a ſtaggering Papiſt will rather joyne

joyne with a Church that uſeth a Liturgie, or one that hath none? With a Church that allowes ſome of their wholeſome prayers, or that which rejects and defies all, though never ſo holy, becauſe theirs? And for our own, ſurely, if our acute Jeſuits had no keener arguments, then this you bring, we ſhould be in ſmall feare to loſe Proſelytes; For what weake Proteſtant could not eaſily replie, *The Church of Rome was ancient, but yours is new; that was orthodox, this falſe: The ſervice was not yours, but borrowed and uſurped from better hands; we make uſe of it (as wee may) in the right of Chriſtianitie, not in any relation to you, and your errours?* So much for you and your Jeſuit in the ſecond reaſon.

Paragr. 12. YOur third Reaſon is grounded upon ſtumbling blocks, it is no marvell if it fall: *Thoſe*, you ſay, *are laid by the Liturgie*; and I ſay, removed by many: So yee know they are by *Hooker*, *Abbot*, *Hutton*, *Morton*, *Burges*, *Covell*, and I know not how many others; amongſt the reſt I ſtumbled upon a blinde man, whoſe inward ſight abundantly ſupplyed the want of his bodily eyes; who hath

hath in many of thoſe points given, in my opinion, very cleare ſatisfaction; but ſure you could not ſuppoſe me ſo weak, as to imagine that his lack of eyes could exempt him from errour; although divers of your exceptions are (if they were worth our inſiſting upon) more groundleſſe then his tenets; But whiles I allowed many of his paſſages, I never meant to juſtifie all: It is far from mee to excuſe, or patronize other mens Paradoxes. We know the old diſtinction of *Scandals*, *taken*, and *given*; if there be any danger of the latter, it is (I ſay) under carefull hands to remove it; and, however it pleaſes you to fall into cholerick compariſons, perhaps thoſe hands which you ſleight, may not bee the leaſt active.

To the fourth, which is the *Idolizing of the Liturgie*, I ſay truly, Separatiſts abhorre it for ſuch; never true Proteſtant adored it for ſuch. Show us the man that *ever worſhipt the Service-booke*, that wee may wonder at that uncouth Idolatrie: Show us the man that holds it *the onely worſhip of God* in *England*, as you unjuſtly pretend.

I tell you of ſome others that ſtick not to

ſay, *Too many doe injuriouſly make an Idol of preaching*: (Why ſhould you hope I am not ſerious in affirming ſo undoubted a truth?) yet we may not thinke of abandoning it: Even, in coole bloud the argument holds firme, without equalizing one with the other. Some have made an Idol of their ſilver and gold, muſt I therefore caſt away this metall? You needed not feare that I would ſpeake ought to the derogation from my owne profeſsion; But if I compare Gods ordinance of *prayer*, with his ordinance of *preaching*, and this individuall *Liturgie*, with that individuall *Sermon*, I hope there is no danger in that collation.

Paragr. 13. TO the fifth, *The great diſtaſte which theſe publick prayers meet withall, is truly lamentable, and the effect of that diſtaſte, ſeparation*: yet more? Let thoſe miſ-zealous men who have infuſed theſe thoughts into well-meaning ſoules ſee how they will anſwer it in that great day, to the Judge of the quick and dead; ſurely, if the caſe were mine, I ſhould feare it would fall heavie upon my ſoule; for, if it be granted, that there are divers paſſages in our Liturgie

Liturgie faulty, and worthy of correction, yet no wiſe enemie can ſay, they are ſo hainous, that they barre all Communion: Did they containe hereſie, or blaſphemie, wee could but ſeparate from their uſe; now, their ſeparation can no more be without our pitie, then without their owne ſinne: Your argument hence inferred, that *the partition wall of our offenſive Liturgie ſhould bee removed, becauſe ſome* brain-ſick *men* (for that title is here merely your owne, not mine) *are ſcandalized thereby*, will no leſſe hold, if this our Liturgie were either altered, or aboliſhed: for, are there not thouſands that profeſſe to bee no leſſe ſcandalized with any ſet formes whatſoever? So then, if wee have any preſcribed, or ſtinted devotions at all, the partition wall ſtands ſtill; and if that ſhould be demoliſhed, how many more, and more conſiderable thouſands doe ye thinke, would be ſcandalized with the want of thoſe holy formes, whereto they have beene ſo long, and ſo beneficially inured? Here is therefore a ſcandall on both parts, vnavoidable; and it will bee our wiſedome and pietie, to fall upon the leaſt. You ſay, *ye thinke, nay, you know that ſome*

few Prelates, by their over-rigorous preſsing of the Service-booke, and Ceremonies, have made more Separatiſts, then all the Preachers diſ-affected to the Ceremonies in England: I examine not the truth of your confident aſſertion; but will you to diſtinguiſh betwixt *cauſes* and *occaſions*: The rigour of thoſe few Prelates might be the *occaſion*; but the miſ-perſwaſions of thoſe diſ-affected Preachers were the *cauſes* of this wofull ſeparation: Both might unhappily concurre to this miſchiefe; but thoſe more, who are the direct and immediate agents in ſo bad a ſervice.

Paragr. 14. YOur laſt Reaſon is ſo ſleightly enforced, that it merits rather pitie then refutation; I doe juſtly averre that, *There is no reaſon why difference in Liturgies ſhould breed diſ-union betweene Churches; or why union in religion ſhould binde us to the ſame Liturgies*; diſtinguiſhing (as I ought) betwixt *Eſſentiall points*, and *mere outward Formalities*. How faintly you reply, that, [*It is true, every difference in Liturgies doth not neceſsitate a diſ-union of Churches: But here the difference is too large to be covered with a few fig-leaves!*] Grant it to be larger then it is; is it

it yet *Eſſentiall* ? The queſtion is not, what may *cover our differences*, but what may *diſunite our Churches* ? It is not formes of Liturgies, but matter of obſtinate and fundamentall error, that can draw on ſuch an effect: Tell not me therfore, or your Reader, of ſome Ceremonies of ours, that will not downe with other reformed Churches; when yee may, as good cheape, heare of ſome faſhions of theirs, which will not downe with us: It is good reaſon, that as we give, ſo we ſhould take liberty in things indifferent; without any reciprocall diſlike. As for precedency of time in our Liturgie, and of dignity in our Church, they may well have this operation with us, that our Liturgie could not conform to that which had no being; and that other Churches ſhould rather conforme to ours, which was ever noted for more noble, and eminent. You deſire not to *eclipſe* the glory of this Church, as you profeſſe; yet you are willing to *over-ſhadow* it ſomewhat darkely; whiles you can ſay, *Our firſt reformation was onely in Doctrine, theirs in Doctrine and Diſcipline too*: wherein you are double-faultie; firſt, in imputing a defect to our Church, moſt un-

juſtly, in the extent of our Reformation. What? Was there no Reformation but in matter of *Doctrine*? None in matter of Practiſe? None in Idolatrous or Superſtitious rites? None in offenſive Cuſtomes? None in corruption of Government? None in lawes Eccleſiaſticall? What call you eclipſing, if this be none? Secondly, in imputing that to the reformed Churches as their perfection, which is, indeed, their unwilling, and forced defect: Reformation implies the renuing of a forme that once was; now, ſhow us, if you can, where ever in the world, that form of Diſcipline (whoſe erection you applaud to ſome neighbour Churches) found place, before it was in this laſt age proviſionally taken up, by thoſe, who could not bee allowed, with the libertie of true religion, to injoy their former government? As for the compariſon you are pleaſed to mention, betwixt the Liturgies of the reformed Churches, and thoſe of other Chriſtians, Grecians, Armenians, &c. wherein you ſay, *If you ſhould ſet downe what you have read in the Liturgies of thoſe Churches, you beleeve the Remonſtrant would bluſh for intimating, there is as much reaſon to conforme to their Liturgies, as thoſe*

of

of the reformed Churches: I muſt tell you, it is of your owne making, neither did ever fall from my pen; I doe bluſh indeed, but it is to ſee your bold miſ-takings, and confident obtruſions of things never ſpoken, never meant: I doe not mention a conformitie to their Liturgies, as equally good; but onely aske, *Why wee ſhould be tied to the formes of one Church, more then another*, as thoſe who are intire within our ſelves, and equally free from obligations to any; ſo as you ſhut up your firſt *quære* with a mere cavill, and the Reaſons whereby you indevoured to back it, are utterly reaſonleſſe.

YOur ſecond *quære* is to ſeek of ſo much as any good pretence of reaſon, yea of ſound authoritie; *Whether the firſt reformers of Religion did ever intend the uſe of a Liturgie further then to be an help in the want, and to the weakeneſſe of the Miniſters?* For firſt, have they ever profeſſed their whole and ſole intentions, or have they not? If not, how come you to know what they never expreſſed? If they have, why have you ſuppreſſed it? Secondly, it is obvious to every common underſtanding *Paragr.* 15.

derſtanding, that there were other reaſons beſides this, of framing ſet formes of publick Liturgies; as, *The uniformitie of Divine ſervices in every nationall Church, the opportunitie of the better joyning together of all hearts in common devotions, the better convenience of fixing the thoughts upon the matter of a fore-knowne expreſsion*: So as this, which you have ſo groundleſly intimated, cannot be imagined to be the onely reaſon of preſcribed Liturgies. Tell me, I beſeech you, what thinke you of our Saviours Epitome of a Liturgie, the Lords Prayer? for certainly it was no other; a forme of prayer injoyned by divine authoritie: Was that *onely* intended to be an helpe in the *want*, and to the *weakeneſſe* of the Miniſters? Was it not preſcribed for the help of the devotion of all diſciples? Your inſtances are (if it might be) poorer then your aſſertion. The 23. Canon of the 4th. Councell of *Carthage* ordaines, *Ut nemo Patrem nominet pro Filio, &c.* In a care to prevent the dangerous miſ-priſons of ſome ignorant Prieſts in *Africk*, in miſ-naming the ſacred perſons in the Trinitie, it charged them not to miſ-apply the termes; *Therefore all preſcribed formes of prayer are onely intended to ſupply*

wants,

wants, or weakneſſes, of Miniſters: A ſtout inference, and irreſiſtible. The compoſers of the Liturgie for the *French* Church at *Frankford* tell us, *Hæ formulæ inſerviunt tantùm rudioribus; nullius libertati præſcribitur*: *Theſe formes ſerve onely for the ignorant ſort; not preſcribing to any mans libertie.* What meane you, brethren, to urge ſo improbable a proof? Firſt this was but a particular congregation, and therefore of no uſe or validity for the practiſe of the whole Church: Secondly, theſe prayers, which they ſet forth, were onely for the private uſe of Chriſtians; for I hope you will not imagine, that when they ſay [*rudioribus tantum inſerviunt, they ſerve onely for the more rude and ignorant ſort of people,*] that they herein meant to point out the Miniſters; ſo as your very allegation confutes your ſelves, and ſeconds me. Your following inforcement in this Paragraph failes of *ſenſe*, much more of *reaſon*; and doth but *begge* what it cannot *evince*. You tell mee of thouſands, who deſire to worſhip God with devout hearts, that cannot bee eaſily perſwaded that theſe ſet formes, (though never ſo free from juſt exception) will prove

ſo great an helpe to their devotion; I tell you of many more thouſands then they, and no leſſe devoutly affected, that bleſſe God to have found this happy, and comfortable effect, in the fore-ſet prayers of the Church. Neither doth this plead at all againſt the uſe of preſent conception, whether in praying, or preaching; or derogate any thing from that reverent and pious eſteeme of conceived prayer, which I have formerly profeſſed: Surely, I doe from my ſoule honour both; I gladly make uſe of both, and praiſe God for them as the gracious exerciſes of Chriſtian pietie, and the effectuall furtherances of ſalvation: there is place enough for them both; they neede not juſtle each other: And, if experience had not made good this truth of mine to many, the moſt eminent Divines of theſe later times (eminent, I meane, not more for learning, then ſtrict pietie) why would they in their prayers, both after, and eſpecially before their Sermons, have confined themſelves to a ſet forme of their own making, without the variation of any one clauſe, as I can abundantly inſtance? Certainly, they wanted not that free-

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dome of either ſpirit, or tongue which is challenged by meaner perſons, but did purpoſely hold themſelves to the uſuall conceptions, wherewith their thoughts, and the peoples eares were beſt acquainted.

As for the difference which is pretended in the uſe of Liturgies in other reformed Churches, which you ſay doe *uſe* Liturgies, but doe not *binde* their Miniſters to the uſe of them, it will prove no better then a mere Logomachie. In this point, if wee bee underſtood, wee ſhall not differ: If, as you explicate your ſelves in the ſequele, out of the Canons and Rubrick both of the *Dutch*, and *Genevian* Churches, you meane onely, that the Miniſters were not ſo tyed up to thoſe preſcribed formes, that they might not at ſome times, and upon ſome occaſions, make uſe of their owne conceptions, you have herein no adverſary: Doubtleſſe, all Chriſtian Divines have ever had that liberty in all the Churches that have profeſſed the name of Chriſt; neither ought it, neither can it bee denyed to any, either of theirs, or ours: All allegations to

this ſenſe, might well have beene ſpared; wee ſhall willingly concurre with you, both in opinion, and practiſe: But, if by this [*not binding to the uſe of a Liturgie*] you underſtand either an arbitrary power not in uſe in any Liturgie at all, or an abſolute releaſe from any whatſoever uſage of their publickly-preſcribed formes, and a wilfull rejection of them, as either unfit or unlawfull, becauſe ſet and ſtinted; none of your cited Authorities, no practiſe of any well governed Church will countenance ſo ſtrange a Paradoxe: In this *Calvin* fights directly againſt you, whiles hee orders, *Ut certa illa extet, à quâ paſtoribus diſcedere non liceat*: *That there ſhould bee a certaine forme, from which it may not bee lawfull for Miniſters to depart*: The contradiction whereunto, alledged out of your nameleſſe Liturgie, of *Formulæ pro arbitrio*, I leave to your owne reconciling.

Calvin Epiſt. to the Protector, &c. *prius citat.*

As for the *Lutheran* Churches, though they have more ſuperfluitie then want, yet why they ſhould bee excluded out of the Liſt of the Reformed, I know no reaſon; ſince, if all Proteſtant Churches (which

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is the uſuall contradiſtinction from Popiſh) come under that ſtile, theſe are wont to challenge the deepeſt ſhare in that denomination: Neither is it out of any diſreſpect to the Churches reformed (as your charity would faine ſuggeſt) that I ſay, *they are but a poore handfull in compariſon of the world of Chriſtians abroad*; (I have ever honoured them, no leſſe then your ſelves) but in regard of the paucitie of their Profeſſours; Their value is no whit the leſſe, becauſe their number is ſo. One ſparke of a Diamond may bee worth large piles of Marble: But I might well argue, that in a point; wherein no judicious man can place an errour, there can bee no juſt reaſon that wee ſhould abandon the received practiſe of all the Chriſtian Churches upon earth, for the late inſtitution of a few: If herein I miſ-judge, I am willing to bee convinced.

THe Rubrick of King *Edward the ſixth*, agreeing with the liberty given by divers Ordinances, at this day, of omitting *Paragr.* 16.

(upon ſome great occaſions) part of the Liturgie injoyned, makes nothing for the proofe of the propoſition, ſuppoſed in your *Quære*, [*That the Reformers of Religion did never intend the uſe of a Liturgie, further, then to bee an helpe in the want, or to the weakeneſſe of a Miniſter:*] It will be an hard taske to make theſe two other then inconſequent: You tell mee of the practiſe of ſome ſtiffe Ordinaries, that have denyed this liberty; and plead, that what ſome Ordinaries have voluntarily yeelded, you cannot be blamed to deſire, as a favour from the high Court of Parliament: It is not for mee to returne the anſwer of my Superiours; but I cannot but put you in minde, that there is a vaſt difference betwixt an act of *occaſionall indulgence*, and a *conſtant claime*; betwixt a *particular diſpenſation*, and an *univerſall rule*: Further then this, I preſcribe not, but obey. However the ſtate of Homilies and Liturgies bee much different, theſe latter having been, even from the Primitive times, preſcribed to the common uſage of the Church,

Church, which the former offers not to challenge; yet I granted, that, *If wee did utterly abridge all Miniſters of the publicke uſe of any conceived prayer, on what occaſion ſoever, the argument might hold force againſt us.* You tell mee of ſome men that have ſacrilegiouſly done ſo: I ſend you to thoſe *ſome men* for your anſwer: *The commands and practiſes of the Church of England are within the taske of my Defence*: Let private men ſpeake for themſelves. From the *Deske* you leape into the *Pulpit*, and tell us, that *your argument is as ſtrong againſt limiting in Prayer, as limiting in Preaching*; wherein you are unwilling to know, that our Church allowes equall freedome in both; Who that hath ſate within the report of our Pulpits, can but ſay, that our Miniſters doe there ordinarily pray, as freely as they preach? I pray God they may doe it holily and diſcreetly in both: Whiles they are allowed this freedome in their *Pulpits*, what inconvenience can it be to be limited to ſolemne, publick (but ſacred) formes in their *Deske*? We allow both, you would rob us of one, where is the ſacriledge?

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So then, in all this eager paſſage, your Reader ſees what feareful venies you give to your owne ſhadow; for certainly, you have here no viſibly reall adverſary: if by a ſet Liturgie wee went about to infringe all liberty of conceived prayer, you might pretend ſome ground of a quarrell; but when wee allow, and commend, and practiſe both, in their due places, where can you faſten?

Paragr. 17. THe reaſon is lamentable which you urge in the fifth place, that *many denie their preſence at our Church-meeting, in regard of thoſe impoſed prayers*; Our eyes can witneſſe (not without teares) the too much truth of this ſad aſſertion; wee have ſeene, and pitied to ſee many poore miſ-guided Mechanicks, waiting abroad in the Church-yards, for the good houre; who, ſo ſoone as ever the long expected Pſalme calls in to the enſuing Sermon, have throng'd into the Congregation, as now onely worthy of their preſence; Alas poore ſoules, were their knowledge (which they over-weene) but equall to their zeale, they would

would ſee, and hate their own miſ-judgement: In the meane time (ſhift it how you pleaſe) woe, woe be to thoſe teachers that have miſ-led well-meaning people, to this dangerous, and ungodly prejudice: It had beene better for them never to have beene borne, then to have lived to be authors of ſo pernicious a Schiſme in the Church of God. I have no reaſon to accuſe you, whom I know not; although I muſt tell you, your cold put-off doth little leſſe then accuſe your ſelves: *For your parts, you ſay, you profeſſe that you are not againſt a free uſe of a Liturgie*; Wee thanke you for this favour; what is this but to ſay, *If a Liturgie be not left free, wee profeſſe our ſelves to bee againſt it, wee animate all others in that profeſſion?*

You are yet more courteous, and tell us, *Yee doe not count a Liturgie a ſufficient ground of ſeparation from the Church*: Marke, Reader, there is fraud in the words; they ſay, *they doe not count a Liturgie a ſufficient ground of ſeparation*; they doe not ſay, *this Liturgie*: ſuch a Liturgie as they could deviſe, and upon ſuch termes, might perhaps bee no ſufficient ground of

a ſeparation; but *this Liturgie* of our Church, as it now ſtands, they doe not undertake for. Speake out, brethren, and doe not ſmother your thoughts; declare freely to your Auditors, whether the Liturgie eſtabliſhed in this Church, be ſuch, as wherewith they ought to joyne; and whether that come within Saint *Auguſtines* rule of *non-ſcindendas Eccleſias*: were you leſſe reſerved, the Church would perhaps be more happy.

The Remonſtrants *Dilemma* may peradventure come too late, when you have foreſtalled the minds of ignorant men with ſtrong reſolutions againſt all impoſed Liturgies, but eſpecially our owne: Now, you can confidently ſay, [*The perſons concerned will denie, that either the Liturgie is good; or lawfully impoſed, if it were good;*] and here (for ought I ſee) they and you are reſolved to reſt: in vaine ſhall we go about to make good the Premiſſes, whiles you have taught them to hold faſt the Concluſion: Diſputes will not do it; you have found a way that will worke the feate: *By looſing the bond of impoſition, and taking away the cauſe of diſputes, and troubles of many thouſand conſciences.* Why now, Brethren, I like you

you well; plaine-dealing is a jewell: The way not to be troubled with Liturgies, is to have no Liturgies at all; and the way to have no uſe of Liturgies at all, is not to injoyne them: as if you ſaid, *The way to looſe the Gordian knot, is to cut it in pieces; the way to prevent the danger of violating Lawes, is to let them looſe, or make them arbitrary; the way to remedie the diſcontent of Popiſh Recuſants, is to retract the Oath; the way not to be barred by the gate, is to throw open the hedge*: Truely, brethren, if this bee the onely meanes of redreſſe, you have reduced us unto a good condition; it is the eſtabliſhed, and (as hath hitherto beene thought) the wholeſome Law of this Kingdome, that this (and this onely) Liturgie ſhould be uſed, and frequented by Miniſters, and people; and this hath hitherto been obediently, and peaceably obſerved: now, upon ſome new exotick ſcruples, good people are taught to place pietie in the diſobedience of thoſe acknowledged Lawes, and nothing will quiet their *many thouſand conſciences*, but an abrogation of the good Lawes they were wont to live under. What muſt the indifferent Reader needs think of this? The Law is

the ſame it was, under which our religious fore-fathers went happily to heaven; the change is in us. Oh miſerable men, whom ſome few tempeſtuous blaſts from *New-England*, and *Amſterdam* have thus turned about, and made inſenſible of our former bleſsings!

Meane while, that which pincheth you in my Reply, you are willing to paſſe over in ſilence. Were the impoſition amiſſe, what were this to the people? The impoſition (if faulty) is upon the Miniſter; how can that more concerne the people, then their joyning with him in an uſuall prayer, (whereto hee ties himſelfe) of his owne making? If the caſe bee equall, why doe you not labour to convince your people of ſo unjuſt a partialitie; and to reclaime them from ſo palpable an errour? the end whereof (without a ſpeedy remedy) can bee no other then that I have moſt unwillingly fore-ſpoken, perfect diformity and confuſion.

Paragr. 18. I May not omit to proclaime to the Reader your eminent charity to me, of whom you ſay, *Yea, ſo reſolute he is not to yeeld to a liber-*

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tie, in what is eſtabliſhed, &c. that wee evidently ſee by his anſwer, that had the reading of Homilies beene as ſtrictly enjoyned as the Booke of Common Prayer, the ableſt Miniſter in England, (were the Law in the Remonſtrants hands,) muſt be held as ſtrictly to them, as to this. How now, Brethren? What, in ſo angry a confidence? On what ground, I beſeech you? The Remonſtrant is well knowne to have beene as diligent a Preacher as any in your Alphabet; and to bee ſtill (as not yet defective in that dutie, ſo) as great an incourager of Preaching as the beſt of your Patrons; why will yee thus unjuſtly raiſe ſo envious a ſuggeſtion againſt him? [*Hee is ſo reſolute not to yeeld a liberty;*] Alas, what power hath hee, to either yeeld, or denie a libertie, who profeſſeth (as hee ought) nothing but humble obedience? But when a queſtion is ſtated concerning the injunction, or freedome of a Liturgie, you may be pleaſed to give mee leave to defend that part which my conſcience (and I thinke upon ſure grounds) dictates to me for a certaine truth: *Non eadem ſentire bonis, &c.* had wont to bee a received

rule; but, as to this challenge it ſelfe, might the Readers leiſure ſerve him to caſt back his eye upon this paſſage of my Defence, he ſhall no leſſe marvell at the injuſtice, then the uncharitableneſſe of it: Hee ſhall there ſee with what inoffenſive caution I marſhall *Homilies*, and *Liturgie* in the ſame ranke; ſo making our obedience the rule of the uſe of both, as that I profeſſe a juſt liberty yeelded in both; ſhowing, that *if Homilies were injoyned to be read, and yet a free uſe of Preaching allowed, there were no more cauſe to refuſe them, then we have now to refuſe the Liturgie, having withall a freedome to our conceived Prayers*: In which poſition I would faine ſee what malice it ſelfe can finde to carpe at.

Paragr. 19. AS for that ſtrange project of yours, *of impoſing the uſe of ſet formes as a puniſhment to un-ſufficient Miniſters*, yee might well give mee leave to ſmile a little at ſo uncouth a penance, and ſo unheard-of a mulct; whereat, others, perhaps, will laugh out. You anſwer mee with a retortion of my owne words, and ſeeme to pleaſe your

your ſelves much in the conceit, calling the ingenious Reader to record of your owne groſſe miſtaking: Be this once pleaſed, Readers, ſince you are call'd up, to examine theſe mens confident fidelitie; I had (as I well might) taxed this rare project of theirs; *Yet himſelfe* (ſay they) *comes out with a project about Preaching, never a whit better, and doth as good as confirme our ſaying, in the latter end*: View the place, I beſeech you; ſee if you can finde any the leaſt intimation of either *preaching*, or *project*; All that paſſage is onely concerning *prayer, the gift whereof*, I ſay, *every forward Artizan will be unjuſtly challenging*: *Away then* (ſay I) *with the booke, whiles it may bee ſupplied with his more profitable non-ſenſe*; and conclude, how fit it is, where is nothing but an empty overweening, and proud ignorance there ſhould bee a juſt reſtraint, a reſtraint, I ſay, in a limitation of the formes of prayer; For what ſhould Artizans have to do with preaching? Or what ſuch abſurd project is there, in this juſt reſtraint? Tell me now, Reader, whether this bee not as like *Bellarmine*, as the man in the Moone: Truely, how either

either the Cardinall came into the line, or the Noble Peere into the margin, he were wiſe that could tell. What was profeſſed in the hearing of ſome of you, and ſome of your Superiours, of a willing condeſcent to part with that which is indifferent to themſelves, if they might bee informed it is offenſive to others, muſt be ſuppoſed to import, as a true information, ſo, a juſt offence; wherein they ſhould bee ſure of the concurrence of ſome whom you are pleaſed to cenſure, as leſſe mercifull; then whom, none can bee more ready to make good that of *Gregorie*, in putting to their hand for the removing of cuſtomes truely burdenſome to the Church.

Thus you have very poorly vindicated the firſt part of your Anſwer concerning *Liturgie*, having made good nothing which you have undertaken, diſproved nothing which I affirmed: and if (as you profeſſe) your deſire was a ſincere purſuit of truth, you are the more to be pitied, that you miſſed it; it is not yet too late for you to recover it; bee but ingenuous, in confeſsing what you cannot but ſee, and wee cannot differ: And if you doe heartily

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joyne with me in lamenting the breaches, and miſerable diſtractions of the Church, why ſhould you not joyne with me in the effectuall indeavours to make them up? Why do you ſuffer your hands to widen that, which your tongues would ſeeme to cloſe? If peace bee the thing you deſire, who is it that hath broken it? Wee are where we were; the change is on your parts: and if there have beene ſome particular incroachments, and innovations in ſome few hands; what is that to the whole Church of *England?* what is that to thoſe, whoſe proceedings have beene ſquare and innocent? Wee hope then that the Worthies of that High Court, the great Patrons of peace and truth, will ſoone ſee, and ſeriouſly conſider where the grief of the Church lyes, and by their wiſdoms put a ſeaſonable end to theſe miſerable, and dangerous diſtempers.

SECT. III.

YOur third Section is nothing but a meere jangle of words; wherewith it was too much for the Reader to be once troubled; for

whoſe ſake, I ſhall cut you up ſhort; making it apparent, that my affection to my cauſe, (however you are pleaſed to ſcandalize my diſcourſe) hath no whit tranſported me to any over-reaching expreſsions, in lifting up the *Antiquity*, and extolling the *univerſality* of *Epiſcopall government* beyond truth. That which I ſpake of the Libellers abroad, your charity would faine have extended to forraine Churches; now, as aſhamed of the miſpriſion, you would faine ſalve it up with a pretended probability of your *miſ-taken ſenſe*: for my part, now that my innocence is cleared, if you can put any honeſt colour upon your miſ-underſtanding, I ſhall willingly connive at it; although I muſt tell you there is enough diſſimilitude in your inſtance. In what ſenſe you meant the *ſelf-confoundedneſſe* you impute to me, what matters it to the Reader? ſuch a one you confeſſe it was, that makes men ſpeake they know not what; It is a faire Livery, and well beſeeming the bounty of ſuch munificent hands. I juſtly profeſſed my ſelfe ſo *ſelf-confounded*, as to ſay confidently, that *he is no peaceable and well affected Son of the Church of England, that doth not hate Libels, and wiſh well to Leiturgie and Epiſcopacy.* Your charity (pre-

(preſuming upon advantages) dares to choake me with the name of a *Parliament*; wherein how you will anſwer your injurious imputation to that High Court, I appeale to their Bar. To make the matter altogether envious, you guiltily leave out the firſt clauſe, concerning *Libels*, and aggravate the ſecond; and that which I profeſſedly ſpake of *Complainants*, you ſpightfully draw home to the *Iudges*: whom I muſt ſtill ſuppoſe, you doe hainouſly wrong, in faſtening upon them this bold imputation of *ill-affectedneſſe to a well eſtabliſhed Leiturgie, and a well-regulated Epiſcopacie*: I beleeve thoſe *honourable Peeres*, and *noble Commons* will give you ſmall thanks for this inſolent aſſertion.

What I ſaid, concerning the derivation of *Epiſcopall government* from the times of the Apoſtles, without the contradiction of any one Congregation in the Chriſtian world, I am ready to make good againſt all your frivolous clamours; Purpoſely to lay the ground of a quarrell, you interſert, *Dioceſan*; which came not within the termes of my propoſition; and to confute your owne addition, tell us how late *Dioceſes* came into the Church, and now will needs inforce me to maintaine what your ſo

magiſtrall power will put upon me : Pardon me, Brethren, I undertake to defend my *owne words*, not yours: But you ſay, *as good to have ſaid nothing at all, as not this*; and, *we know what kinde of government it is that the Remonſtrant pleads for* : I grant, you have reaſon to gueſſe it; but what is that to my propoſition? Whether they were Biſhops of *Cities*, or *Dioceſes*, or *Pariſhes*, or *Provinces*, that is not eſſentiall to the queſtion: Neither doe we ſpeake of them, *quà Dioceſani*, but, *quà Epiſcopi*: if they were ſuch as were placed in an imparity of degree above Presbyters, and were indued with an eminent power of juriſdiction and ordination, what ever the limits of their government were, my aſſertion holds good; On this ground well might *B. Hall* ſay, that *Timothy was a Dioceſan Biſhop*, that is, ſuſtained that place, and did thoſe offices, which his ſucceſſors being formall Dioceſans, held and performed; This kinde of Biſhops, I defend to have continued in the Chriſtian world unto this age, without the contradiction of any one Congregation; You tell me of *Scotland*, as if I had affirmed, *that there had beene Biſhops alwayes, every where*; It is no ſmall wonder to me how you can with ſuch ſober vehemence preſſe upon me

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ſo impoſſible an abſurdity: when you plainly ſee, that all I contend for, is this, *that there hath beene no time, no age from the Apoſtles dayes, wherein this forme of Epiſcopall government hath not been without contradiction continued*; Yet your importunity will force a Tenet upon me, *mal-grè*; and tels me you are ſure it is the aſſertion of Epiſcopall men; amongſt whom you cite *D. Halls irrefragable propoſition*; *No man living, no hiſtory can ſhew any wel-allowed, and ſetled Nationall Church, in the whole Chriſtian world, that hath beene governed otherwiſe, then by Biſhops, in a meet and moderate imparity, ever ſince the times of Chriſt and his Apoſtles, untill this preſent age*; and the like paſſage you bring out of his *Epiſcopacy by Divine right* part 2. p. 110. What can you make of theſe Allegations? There is no one line in them, which I am not ready to juſtifie; what one word is here liable to exception? Will it follow from hence, that I affirme *Biſhops to have beene alwayes every where*? You ſee firſt it is limited to the *Chriſtian world*, not the Pagan, and in that, not to every Parochiall Church, but a *nationall*; and not to every nationall Church, which is *in fieri*, and *inchoatè*; (ſuch as that of *Scotland* in thoſe firſt times was) but a *ſetled Nationall Church*; and to make yet more ſure, leſt

any ſchiſmaticall company might put in for a ſhare, it is ſuper-added, *a well-allowed, ſetled, nationall Church.* I ſhould have acknowledged you brave vindicators, indeed, if now, in the height of your learned valour, you could have choaked me with direct and particular inſtances of any *well-allowed, ſetled, national Churches in Chriſtendome* before this preſent age, that were otherwiſe governed.

Para. 2. IN ſtead of this you tell me a tale of a ſorry quarrell taken up againſt the Biſhop of *Pampelona* by ſome barbarous *Biſcainers*; whoſe rudeneſſe when I proved to you by their Savage deportment to their King, you give a very civill and charitable conſtruction of my Marginall, as intimating it no leſſe crime to offer an affront to a Prelate, then to a King; Thus love creepes where it cannot goe. But to mend the matter, you inſtance in the Reformed Churches; they have made contradiction to Epiſcopal government; True, but not till this preſent age; That period was ſet before in my aſſertion, whence now ariſes your ſuddaine paſſion; *Sir bethinke you, take up your Remonſtrance, reade your own words, mark the Parentheſis*: Sirs, I have done all this, and

and wonder what it is that you would have me to ſee, or to ſay? The words are plaine, without either welt, or gard; ſay what you would inferre upon them. *The limitation of time here* (you ſay) *hath reference to the continuance of Epiſcopacy, not the contradiction of Epiſcopacy*; Certainly, in any indifferent Readers eye, to both: neither doth the verie ſcope of the place evince any leſſe; for could you ſuppoſe any man ſo utterly inſenſate, as to ſay; *By the joynt confeſſion of Reformed Divines, the Reformed Churches of this age have never contradicted Epiſcopacy?* This were indeed a paradox fit for none but a *ſelf-confounded* man: faſten it upon thoſe that are fit for dark roomes and Ellebore. *Iuſt ſuch another is the next*, you ſay; Such another indeed, as truly affirmed, and as unjuſtly excepted to: *That Epiſcopall government hath continued in this Iland, ſince the firſt plantation of the Goſpell to this preſent day, without contradiction*: what talke you of *taking in the manner*, and *ſalving of credit?* as if you had your adverſarie at a great advantage: Πάντα μία κόνις, as the Greek proverb is, and as we are wont to ſay; *Here is great cry, and little wooll.* For, whereas, the propoſition may beare this double ſenſe; *The continuance of Epiſcopacy in this Iland, hath had no contradiction*; or, *There hath*

hath been no contradiction to the right of the continuance of it in this Iland; at the choice of the propounder, I am ready to make it good in both ſenſes, neither are you able juſtly to oppoſe it in either; I am ſure thoſe inſtances which you bring, out of *Wickliffe, Lambert, Richardus de Mediavilla, Occam, Walter Mapes, Robert Langland*, in your next Section, will ſhrink in the wetting, and come farre ſhort of your undertaking.

Para. 2. BUt brethren, I muſt ſadly tell you, that in your next, and laſt exception, you have exceeded your ſelves in malice; what loud and hideous out-cries have you made againſt me, both in your *Anſwer*, and *Vindication*, for a ſafe and innocent paſſage in my *Remonſtrance*? Speaking of the continuance and derivation of Epiſcopacy from the Primitive times, I had ſaid; *Certainly, except all Hiſtories, all Authors fayle us, nothing can be more plaine then this truth*: Now comes your charitable veracity, and, in your *Anſwer* (ſeconded now againe by your *Vindication*) reports the words thus; *Except all Hiſtories, all Authors fayle us, nothing can be more certaine then this truth*; and thereupon cry out, *Os durum*! and deſcant fearfully upon the word, *Nothing more certain? What*

is

Is it not more certaine that there is a God? Is it not more certaine that Chriſt is God and man? Muſt this bee an Article of our Creed, &c. Nothing more certaine? Oh that men ſhould not onely forget themſelves, but God alſo, and in their zeale for their own honour utter words bordering upon Blaſphemy.

Thus you; whether like ſober, and honeſt men, let the Reader judge; who caſting back his eye upon that paſſage of my *Remonſtrance*, ſhall well finde that I have uſed no ſuch word at all, as you have thus inſolently and injuriouſly plaid upon: My phraſe was onely, *Nothing can be more plaine*, you falſifie it, *Nothing more certaine*; and run ſtrange, and uncharitable deſcant upon it; ſuch as whereof I think your friends will be aſhamed; And when I, not urging the great difference of this expreſſion, was willing to paſs it over, with intimating onely the ordinary uſe of this manner of ſpeech, in our hourely diſcourſe, wherein we would be loath to be called to an account of our Creed; yet ſtill, as eager and unſatisfied, in this your *Vindication*, you redouble the charge upon me; *Wee cry out* (you ſay) *of ſuch a ſhameleſneſſe as dares equall this opinion of his, of Epiſcopall government to an Article of our Creed*: When as here was no mention, no *Pag.* 21.

thought either of *certainty*, or of *Creed*; but onely an harmeleſs affirmation of the cleare evidence of this truth: But I will not ſtirre this puddle any more; onely beſeeching my Reader, by this one paſſage to judge of the ſpirit of theſe men, ſo ſet upon detraction, and contradiction, that rather then they will want colours of exception, they will deviſe them out of their owne braines, and faſten them where they would diſgrace.

Leſt this place ſhould not yeeld you ſufficient ground of ſo foule a crimination, you flye back to *Epiſcopacy by Divine right*, and thence will fetch a clearer conviction; where the Author ſaith, *He for his part is ſo confident of the divine inſtitution of the Majority of Biſhops above Presbyters, that he dare boldly ſay, there are weighty points of faith, which have not ſo ſtrong evidence in Scripture*; He ſaid it, and made it good by inſtances in the ſame place: Why do you ſnarle at the ſpeech, and not confute the proofes? Trie your skill in that one particular, *the Baptization of Infants*; which, I am deceived, if the Church holds not a weighty point of faith; Let us, if you pleaſe, enter into a ſerious conteſtation; Shew me more cleare evidence of Scripture for this holy and univerſally

Epiſc. by D. R. p. 2. 127.

ly received poſition, and practiſe, of *Baptizing Infants*, then I can produce for the *Majority of Biſhops above Presbyters*; till then give me leave to returne your owne prayer; *God give the men leſſe confidence, or more truth*; and let me adde, *more charity*; for truly, in whether of theſe two latter you are more defective, it is not eaſie to judge; In the meane time you have as much failed in clearing your ſelves from thoſe juſt imputations, which are laid upon you, as you have overreached in the unjuſt beſpattering of your ſtanch and innocent adverſarie.

AND now forbeare (if you can) Readers, to ſmile in the parting, at the grave counſell of our wiſe *Smectymnuus*, who after he hath tyred his Reader with a tedious volume in anſwer to my ſhort *Defence*, adviſeth mee very ſadly, that my words may bee leſſe in number: Yet howſoever his weary loquacitie may, in this cauſeleſſe exprobration, deſerve to move your mirth; I ſhall reſolve to make good uſe of his counſaile. *Eſt olitor ſæpe opportuna locutus.* In the ſequele, my words (which were never yet taxed for an offenſive ſuperfluitie) ſhall be very few; and ſuch as, to your greater wonder, I ſhall be *Para.* 4.

beholden for, to my kinde adverſaries: The rereward of my late *Defence* was backed by the ſound teſtimony of Dr. *Abraham Scultetus*, the famous profeſſor of *Heydelburgh*, and the great Oracle in his time of the *Palatinate*, who in both the Tenets of *Epiſcopacy by Divine right*, and the *unwarrantableneſſe of Lay-presbytery* agrees ſo fully with me, as I doe with my ſelfe, the grounds whereof, I dare confidently ſay, are ſuch as no wit of man can overthrow, or weaken: Now what ſay my *Smectymnuans* to this? *For brevity ſake, we will content our ſelves with what that learned Rivet ſpake, when theſe two Treatiſes of Scultetus were ſhewed to him, by a great Prelate amongſt us, and his judgement required*; *Hæc omnia jamdudum ſunt protrita & profligata, All theſe have beene long ſince overworne and beaten out and baffled.* In good time, Brethren; And why ſhould not I take leave to returne the ſame anſwer to you in this your tedious velitation of Epiſcopacie? There is not one new point in this your over-ſwolne, and unweldie bulk; No hay-cock hath beene oftner ſhaken abroad, and toſſed up and downe in the winde, then every argument of yours hath been agitated by more able pens then mine: *Hæc omnia jamdudum ſunt protrita & profligata*; Why ſhould

ſhould I abuſe my good houres; and ſpend my laſt age (devoted to better thoughts) in an unprofitable babling? You may perhaps expect to meet with fitter matches, that have more leaſure; The cauſe is not mine alone, but common to this whole Church, to the whole Hierarchy; to all the Fathers of the Church throughout the world; to all the dutifull Sons of thoſe Fathers whereſoever; You may not hope that ſo many learned and eminent Divines, who finde themſelves equally intereſſed in this quarrell, can ſuffer either ſo juſt a cauſe unſeconded, or ſo high inſolence unchaſtiſed; For my ſelfe, I remember the ſtory that *Plutarch* tels of the conteſtation betweene *Craſſus* and *Deiotarus*; men well-ſtricken in age, and yet attempting ſeverall exploits, not ſo proper for their gray haires: What, ſaid *Craſſus* to *Deiotarus*; *Doeſt thou begin to build a City, now in the latter end of the day? And truly*, ſaid *Deiotarus* to him againe, *I think it ſomewhat with the lateſt for you to think of conquering the Parthians*: Some witty lookers on, will perhaps apply both theſe to me; It is the city of God, the Euangelicall *Hieruſalem* which ſome factious hands have miſerably demoliſhed, is it for ſhaking and wrinkled hands to build up againe, now in the very

Plutarch in vita Craſſi.

very ſetting, and ſhutting in of the day?

They are dangerous and not inexpert *Parthians*, who ſhoot out their arrowes, even bitter invectives, againſt the ſacred and Apoſtolicall government of the Church, and ſuch as know how to fight, fleeing; are theſe fit for the vanquiſhing of a decrepit Leader? Shortly then, ſince I ſee that our *Smectymnuans* have vowed, (like as ſome impetuous Scolds are wont to doe) to have the laſt word; and have ſet up a reſolution (by taking advantage of their multitude) to tyre out their better imployed Adverſary, with meere length of diſcourſe, and to do that by bulk of body, which by cleane ſtrength they cannot, I have determined to take off my hand from this remayning Controverſie of *Epiſcopacy* (wherein I have ſaid enough already, without the returne of anſwer, and indeed anticipated all thoſe thred-bare objections which are here againe regeſted to the weary Reader) and to turne off my combined oppoſites to matches more meet for their age and quality: with this profeſſion notwithſtanding, that if I ſhall finde (which I hope I never ſhall) this juſt and holy cauſe (whether out of inſenſibleneſſe, or cautious reſervedneſſe) neglected by more able

able Defenders; I ſhall borrow ſo much time from my better thoughts, as to beſtow ſome ſtrictures, where I may not afford a large confutation; I have ever held μέγα βιβλίον, μέγα κακόν, which as it holds in whatſoever matter of diſcourſe, ſo eſpecially in this ſo beaten ſubject of *Epiſcopacy*; wherein ſince I finde it impoſsible for my Adverſaries to fal upon any but former notions, oft urged, oft anſwered, *For brevity ſake we will content our ſelves with what that learned* Rivet *ſpake of the two Treatiſes of* Scultetus, *Hæc omnia jam dudum ſunt protrita & profligata*: with this yet for a concluſion, that if in this their wordy, and weariſome Volume, they ſhall meet with any one argument, which they dare avow for new, they ſhall expect their anſwer by the next Poſt.

FINIS.

BRITISH MUSEUM

SCINTILLA,

OR

A LIGHT BROKEN INTO darke *Warehouses.*

With

OBSERVATIONS VPON THE Monopolists of Seaven severall *Patents*, and Two *Charters*.

Practised and performed, By a Mistery of some *Printers*, Sleeping *Stationers*, and Combining *Book-sellers*.

Anatomised

And layd open in a *Breviat*, in which is only a touch of their *forestalling* and *ingrossing* of Books in *Pattents*, and Raysing them to excessive *prises*.

Left to the Consideration of the High and Honourable House of Parliament *now assembled.*

Let not one Brother oppresse another.

Doe as you would be done unto.

AT LONDON,

Printed, not for *prosit*, but for the Common Weles good: and no where to be *sold*, but some where to be given. 1641.

The EPISTLE to the Reader.

COurteous Reader (or otherwiſe) if thou lookeſt for the Reaſon of writing this Book, here it is, and ſo *Anonimus* leaves thee.

Non nobis Solum, nati ſumus, ſed partim patriæ.

Bibles

Bibles for Churches new Tranſlation large Folio.

Kings Printers Patent of *London.*

Church Bibles ſold in former times in quires at 1l 10s ſold now (in quires) 2l, ſo rayſed in every Book 10s. If they Print 3000. of an Impreſſion, raiſed 1500l. In former times theſe were bought in quires at 1l 5s. 1.

Church Bibles of a thinner ſort have been ſold at 1l in quires: Partners have bought them cheaper, buying a quantity, and thoſe Partners ſold them ſeverally at 17s 6d, not ſtocking or combining as now they doe, theſe Bibles were excellent for poore Pariſhes.

Large Folio Bibles of a Roman Print, with the Notes, ſold in former times in quires at 12s 6d: The ſame ſort now without the Notes be rayſed 7s 6d in a Book: 1500. of an Impreſſion ſo rayſed in every Book, amounts to 562l 10s.

Large Folio Engliſh Letter with Notes, be ſold at 13s 4d in quires. And ſmall Folio Engliſh, ſold 12s in quires: none of this ſort Printed now.

Cambridge Bibles Folio of long primer letter, *vide Cambridge* Character.

In the yeare 1629. the want of theſe ſorts of Folio Bibles cauſed *Cambridge* Printers to print it, and they ſold it at 10s in quires: upon which the then Kings Printers ſet ſix Printing-houſes at worke, and on an inſtant Printed one Folio Bible in the ſame manner, and ſold with it 500. Quarto Roman Bibles, and 500. Quarto Engliſh, at 5s a Book, to overthrow the *Cambridge* Printing, and ſo to keep all in their own hands. It were well if they would alwayes ſell at this price. 2.

This Folio would not have bin ſold under 12 or 14 *ſh.* if it had not bin that *Cambridge* had Printed it: but, now they ſold it at 5 *ſh.* which would have bin 12 *ſh* at leaſt, and the 4*to* at 5 *ſh.* which was before 9 *ſh.* *Scots* Printers.

In former times our Kings Printers did agree with Mr. *Andrew Hart*, and after with Mr. *John Hart* Book-ſellers of *Edenburg* to ſerve them *London* Bibles at lower rates then they ſold them at here: ſo that they would not Print whereby they might keep all the priviledges to themſelves, ſince which *Robert Young* and *Miles Fleſher*, moſt cunningly combined

bired with the Kings Printers here, and ſo ſunke the Printing-houſe there, ſo that now *Scotland* is deſtitute; and by this means Books are rayſed to greater rates here, and there likewiſe.

Ireland Patent, 2.

The Kings Printers and others here being intereſſed in the Iriſh ſtock, ſold Mr. *William Bladon* of *Dublin* their Stock there, and Pattent, and have ſo Bound him, as he ſhall not Print but what they liſt of their priviledge, ſo that *Scotland* and *Ireland* muſt grind at their Mill. Obſerve in what a caſe theſe bookſor Bibles, eſpecially if the laſt Decree in Star-chamber had held, concerning Printing: for all muſt be bought at one place to ſerve three Kingdomes.

Cambridge Bible Folio.

It is judged that the price Raiſed in theſe three ſorts, is not leſſe in the totall ſum then 200 *li.* And the Monopoliſts have compounded with them that they ſhall print no more Bibles, but for the Monopoliſts.

Cambridge Large Folio Bible Roman, of the beſt paper, ſold at 1^{l} 10^{s}, in quires, or cheaper, they rayſed it 10^{s} on a Book, and ſold it at 2^{l}.

Cambridge Medyum Folio Bible Roman, ſold at, or cheaper then 1^{l} 2^{s} 6^{d} in quires; the Monopoliſts raiſe 7^{s}, 6^{d} and ſell it at 1^{l} 10^{s}.

Cambridge thinne paper Folio Roman, ſold at, or cheaper then 16^{s} in quires; the Monopoliſts raiſed it 4^{s}, and ſo ſell it at 1^{l} in quires.

See the errors corrected in the *Cambridge* Bibles, which were Printed in the *London*.

Cambridge Quarto Roman Letter Bibles, with Pſalms, ſold at 7^{s}. They have raiſed on a Book 3^{s}, and ſo ſell it with Pſalmes at 10^{s} in quires, which if the Monopoliſts ſhould buy but a 1000. it would be raiſed 150^{l}.

Cambridge Quarto Engliſh Letter, with Pſalmes ſold in quires at 6^{s}, rayſed on a Book 2^{s} 4^{d}. now the Monopoliſts ſell it at 8^{s} 4^{d}: if 3000 be ingroſſed by them, it would raiſe 350^{l}.

Oxford Charter, 2.

Obſerve, they have not only bought in al thoſe Bibles with Pſalmes, and Grammers, and Schoole Books, but have for ever agreed for what ſhalbe printed both there and at *Oxford* Books Priviledge: and where they were there Printed bravely, true, and in good paper, now look for other.

London Bibles in Quarto.

London Bible Quarto Engliſh Letter, with the Notes and Concor-

Concordance of the old Translation in times past was sold at 7*sh.* in quires, and then it was 139. sheets, and now but 116. and no Notes, and sold at 9.*sh.* 2^{d} with Concordance: 3000. rayſed makes 350^{l}.

London Quarto Roman with Notes, ſold in times paſt at 7^{s}. The Quarto Roman now with no Notes ſold at 10. *ſh.* in quires, ſo rayſed in an Impreſſion of 3000 500^{l}.

There hath been at leaſt 12000. of theſe Bibles Quarto with Notes Printed in *Holland*, and ſold very reaſonable: and many brought from thence hither, and they have been ſeiſed by the Kings Printers, and the parties that Imported them, not only loſt them, but were put in * *Purgatory*, and there glad to loſe their Bibles and all coſt to get off; and then the Monopoliſts ſold them again, and ſo kept al others in awe. * The High Commiſſion.

Great pitty our Printing ſhould be forced to be carryed to Strangers, in my judgement: better to have our own Nation ſet at work. More puniſhment for ſelling a 4to Bible with Notes, then a 100. Maſſe Books in the High Commiſſion. I have known divers puniſhed for ſelling Bibles, but none for Maſſe Books.

In former times Bibles in Octavo ſold at 3.*ſh.* 4^{d} in quires, are now ſold at 4.*ſh.* in quires, though then 9. ſheets more then now. There have been 10000. printed in a year, which might have been afforded at 3*ſh.* a Book, ſo that there might have been ſaved to the Subject in an Impreſſion 500^{l}. *London* Octavo Bibles.

Bibles 8to of a Large paper, not 3^{d} in a Book more then the other, and ſold at 6.*ſh.* 2^{d} in quires: are rayſed 2.*ſh.* 2^{d} in a Book, which makes in that Impreſſion of 6000. the ſumme of 650. *London* Bibles of a little Larger paper.

Scottiſh Bibles,

Printed of excellent paper and print at *Edenburg*, ſold in *London* 26. to the quartern, and *London* Bibles but 25. to the quartern at our rates, notwithſtanding the charg and hazard of importation. *London* Bible in 12 ſold at 4.*ſh.* in quires, ſtands not them in 1.*ſh.* 8^{d}: there may be ſaved to the Subject in an Impreſſion 500^{l}, and they great gainers. *Scots* Bibles Octavo, *Scots* Patent 3 *London*.

Scottiſh Bible 12. ſold 26. o the quartern, better paper, and better print then thoſe here: now al *Scots* printing of Bibles is taken away by *Young* and *Fletcher*, two main projectors. *Scots* Bible *Edenburg*.

Holland Bible in 12 ſold at 2.*ſh.* in quires, better then the *London* one of 1639 ſold at 4*ſh.* pitty the manufactory ſhould be carryed thither by deare telling here. *Holland* vide 1639.

Latin

Lattin Bibles. Latin Bibles 12 of *Amsterdam*, printed well, and sold at 2*s* in quires, and good paper. *London* Latin Bible 12 printed with a popish Index, sold at 4 *sh*. in quires, and not under.

Observe *London* Stationers that bought of the Lattin *Holland* Bibles, punished in the High Commission for buying Lattin Bibles from *Holland*, a yeare before ever any were printed in *London*; observe what a but of Sack might doe.

London Testament *octavo*, sold at 10^{d} in quires, raised to 1*sh*. which 2^{d} upon a Bock makes in 12000 impression a year 100^{l}.

Scots Testament at *Edenburg*, sold here in *London* at 10^{d}, better paper and print than ours here.

London Testaments in 12, at 7*d* rayed 3^{d} in a Book, sold now at 10^{d}, make in 6000. the over prise, rated 75^{l}.

Cambridge Testament 24. were sold at 6^{d} in quires. *London* Test. 24 sold at 8^{d} a Book, 2^{d} a Book rayed in 4000, is 30^{l}.

London Common prayers in 24, raised *ob* upon a Book 4000 of them is 8^{l} 6*sh* 8^{d}.

London Common prayer Books in *folio*, sold at 3*sh* in quires, rayed 1*sh*. on a Book, now sold at 4*sh*. comes to in 3000 an Impression 150^{l}.

Common prayers 4to sold at 1*sh* 6^{d} a Book: rayed 6^{d} on a Book, sold at 2*sh* 3000. the Impression is rayed 57^{l}.

Common prayers for *quarto* Bibles rayed 2^{d} on a Book.

Common prayers in 16, raised 1^{d} on a Book, comes to 12 *li* 10 *sh* 3000 of the Impression.

Law Books. Law Patent. 4. Observe I pray now, I come to the Law Books, I had need to break two lights into the *Warehouse*: but I perceive then this would rise too bigge. I will only nominate 3 Books in 3 severall Volumes, so by the 3 you may conceive the rest.

Law Books. The Monopolist have not only gotten all the *Gospel*, but also the *Law* as followes.

Folio, *Poltons Statutes* sold at 1*l* 10*sh* in quires, in former times, now rayed to 6*sh* 8*d* a Book; the Impression of 1500 so rayed by the Monopolist amounts to 500 *li*.

Quarto, *Edward* the 4th sold at 13*sh* 4*d*, now rayed 8*sh* in a Book, comes to in a 1000 Books to 400 *li*.

Octavo, *Compleat Justice* sold at 2*sh* 2*d* a Book, I will sell every Impression cheaper by a 100 *li*. And here have they ingrossed the Scoole Books Patent.

Gram-

Grammer of *Oxford* and *Cambridge* sold at 5*d* a Booke: but these the Monopolists buy in, and sell them, and theirs at 8*d* a Book, q*s* which in an yearely Impression of 20000 is raysed 250*li*. Schoole Books Patent 5, *Lylies* Grammer

Camdens Greek Grammer sold at 8 *d*. a Book in quires alwayes, now sold at 1 *sh*. 2 *d*. Raysed 6*d* on a Book. The same Printed in *France*, is sold here at 4*d ob*. a Book, and so Rayssed in 3000 to the summe of 75 *li*. *Camden* Greek Grammer,

Accedence, this Book by chance a yeare a goe broke loose from the Stake of the Monopolist, and was sold at six shillings in the pound cheaper then they sell them: but they have by Combination tyed him to the Stake again: for observe, if the old Partners cannot agree together, the *Young* will, though never so Indirect. Accedence,

The Monopolist keep all others from Printing Concordances by their Pattent, and these being Printed in another Volume beyond Sea, and brought over, and sold at half their prise, they seise and take them from others, and sel them again themselves, although theirs be not to be had here: So have they likewise seised other Books Printed beyond the Seas, when not any Printed here were to be had. Concordance Pattent, 6,

But a touch of this: for it is too tart, and I verily beleeve picks the Subjects pockets, that eats brown bread to fill the *sleeping Stationers* belly with Venison and Sacke, and robs the Common-wealth in too still away; and when the Sellers by Retale get not a *ob*: these Monopolists get a shilling: for the Octavo *Geneologie*, and the twelve, of every 4*li*. they make 15*li*. and for the 12. what the Retalers give 4*li*. for, they will not if they were to be returned again give six shillings for it. Geneology pattent, 7,

I hope when the Honourable Assembly of *Parliament* sees this, as I shall be ready to make proof of all; they will put an end to these crying grievances, and help the calamities of the poore pinshed Subjects.

Here I could open another window, but I see many poore stand within to keep it shut, and I will not adde misery to their affliction.

I. Sly,

Laſtly, ſome few obſervations ſhall ſerve for the *Errata*, which the Honourable Houſe of *Parliament* may correct in the Society of *Stationers*, by taking order that the Statute of 25 *H.* 8. *c.* 15. concerning the prices of Bookes may be duly exerciſed; that there may be at leaſt 20 or 24 Aſſiſtants to the Company, and none of thoſe to be above twice Maſter, for now ſix or 8 of the Eldeſt Combining, carry all to their own mark, and ayme alwayes at their own end: and that if they will not Print ſuch Coppies as are there entred to the Company, it may and ſhallbe free for any to imprint or Import them, untill ſuch times they Print them here to furniſh the Kingdome.

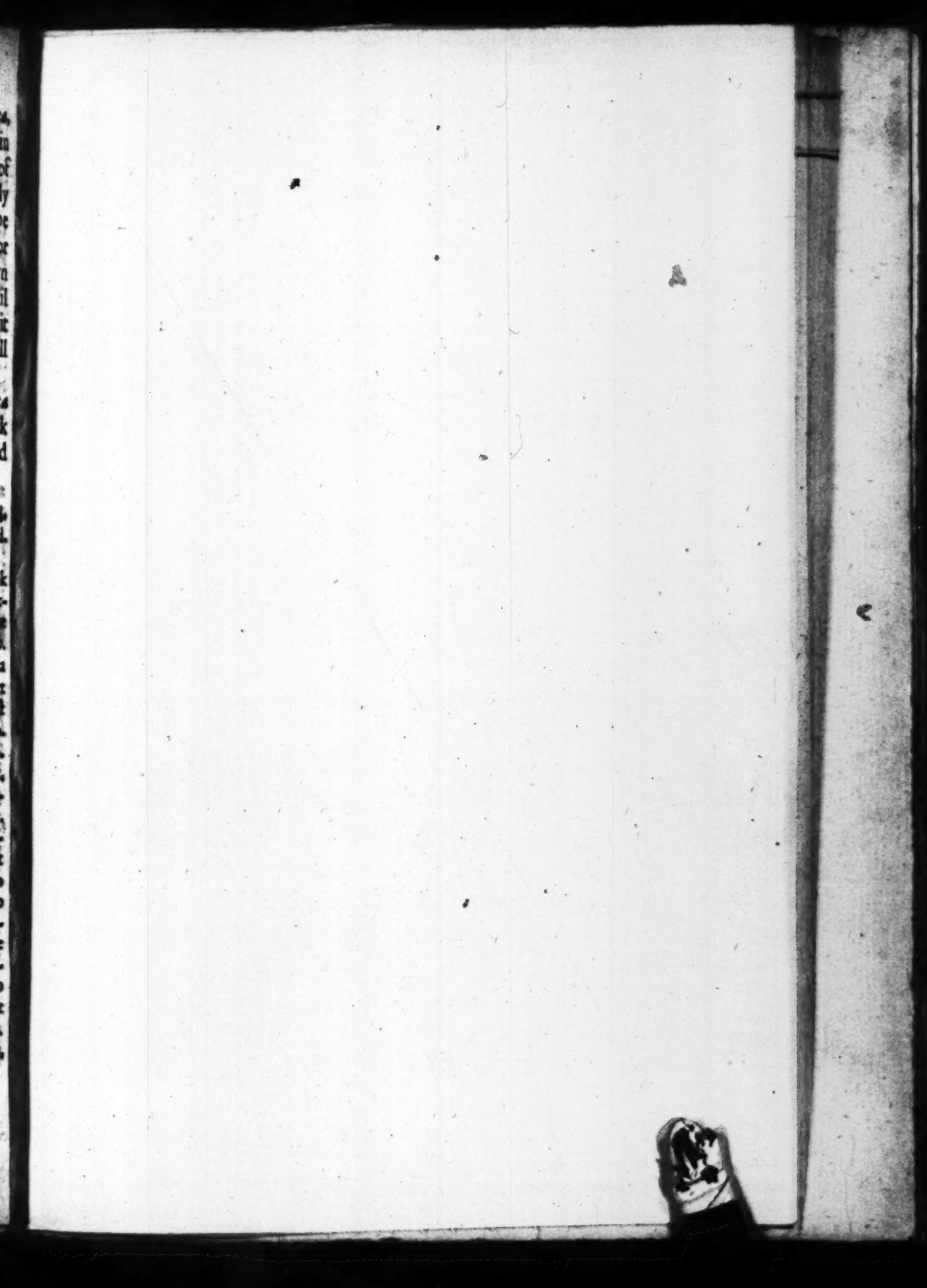
This may ſerve in part for ſhould I make awhole *Errata* it would be farre bigger then this Breviat, and here look but into a window of the Monopoliſts Law-Warehouſe: and there behold a free diſcovery as here followes.

Bought of the Law Printers Bookes at the partners prices Stocke-Ian. 1639 1879. Tables to Cookes Littleton at 2 11 d. a Book fol. 2 14 d. October 1630.

1500 Eliments of the Law at 12 *ſh* 6 *d.* per reame which is 7 or 8 *d.* a Book Stocked at 1 *ſh* 6 *d.* July 1631. 1500 Engliſh Lawers at 9 *d.* a Book, Stocked at 2 *ſh* October 1630. 1334 Daltons Iuſtice, at 4 *ſh.* a Booke Stocked at 6 *ſh.* 25 to the quartern. 1200. Statuts at 22 *ſh.* Stock 36 *ſh.* 8 *d.* 26 to the quarter. 1200 Cookes Tables to reports, 2 *ſh.* 2 *d.* a Booke, Stocked at 4 *ſh.* 25 to the quartern. 1200 Cooks 11th Report at 1 *ſh.* 10 *d.* a Booke, Stocked at 5 *ſh.* 25 to the quartern. 1200 Weſt 1 part at 2 *ſh.* 2 *d.* a Booke, Stock 3 *ſh* 6 *d.* 26 to the quarter. 700. Woemans Lawer at 22 *d.* a Booke, Stock at 3 *ſh.* 26 to the quarter. 600. Kellowayes at 3 *ſh* 6 *d.* a Booke, Stock at 7 *ſh.* 6 *d.* 26 to the quarter. 1200 Littleton fol. at 10 *ſh.* a Booke, Stock at 15 *ſh.* 6 *d.* 26 to the quarter. 600. Regeſters at 6 *ſh.* 8 *d.* a Booke, Stock at 15 26 to the quarter. 600 Cooks 2 *d* report Stocked at 4 *ſh.* 600 3 *d.* report at 4 *ſh.* 600 4th report at 5 *ſh.* bought at 1 *ſh.* 8 *d.* a Booke. 600 Natura Brevium 80 at 1 *ſh.* 8 *d.* Stock't at 3 *ſh.* 8 *d.* 26 to the quarter. Aprill 1637. 1700 Courte at 12 *ſh.* 6 *d.* a Reame, Stock at 3 *d.* 25 to the quarter. 1600 Tearmes of the Law, at 2 *ſh.* a Booke, Stock at 3 *ſh.* 8 *d.* 26 to the quarter. 700 Finches Lawe 80 at 1 *ſh* a Booke, Stock at 2 *ſh.* 6 *d.* 26 to the quarter. 1000 Preſidents 80 at 6 *d.* a Book, Stock at 20 *d.* 26 to the quarter. 600 Cooks 1 Report at 2 *ſh.* 6 *d.* a Booke, Stock at 6 *ſh.* 2 *d.* 26 to the quarter. 2000 Compleat Iuſtice, 80 at 1 *ſh.* 3 *d.* a Booke Stock at 2 *ſh.* 2 *d.* 26 to the quarter. 500 Longe Quinto at 1 *ſh.* Stock't at 6 *ſh.* 1000 Doctor and Student 13 *ſh.* 4 *d.* a Reame be 6 *d.* a Booke Stock 1 *ſh.*

But I know *Obſequium amicos, Veritas odium parit.*

FINIS.



a. *Dan shall be a Serpent by the way, an Adder in the path, that biteth the horse heeles, so that his rider shall fall backward I have waited for thy Salvation ô Lord, Gen.* 49. 17, 18. which prophecy hath two parts; the first is a threatning of the misery whereinto the Church of God was to fall. The other containes a promise of deliverance out of the same. The misery threatned, fell out not only in the time of *Sampson, Iudg.* 13. 1. but especially in that of *Ieroboam* the sonne of *Nebat*; When he did set up the two golden calves, the one in Bethel neer the lower end of Iordan, not far from Gilgal where the said Iordan was dried up, the other in this Dan at the head of the said Iordan, whereby the said Tribe became also a main head of Idolatry in Israel, as it is noted, *Amos* 8. 14. by which, as with a *Serpent by the way*, both he, and ten of the Tribes of Israel together with him were miserably seduced, and *the heeles of the* * *horse* whereupon he did sit, being thereby bitten as with an *Adder in the path*, it came to passe that both the rider with his people, did not onely revolt *from the house of David*, but did also fall backward from the Lord their God, &c. 2 *King.* 17. 7. 21. Wherefore *the Lord did reiect them*, and did afflict them sorely, *delivering them into the hands of spoilers, untill he had cast them, and removed them all out of his sight*, as an uncleane people, and polluted by the said Idolatrie of *Ieroboam*, whose mothers name was *Zaruah* (signifying no lesse then full of leprosie) wherewith being infected, he also infected the said Tribes, making them *to sinne against God*. The Citie whereof he was, was called Zereda signifying perplexitie, the which he brought upon that peoples by the means of the said great and continued Apostacie, wherefore they were also carried away into captivitie by *Shalmaneser*, 2 *King.* 17. 5, &c. from which they are not yet returned to this day. In all which things the said *Ieroboam*, with this Apostaticall Church, hath been a true type, ring-leader and first head, of the great Apostacie, of that great Antichrist mentioned, * 2 *Thes.* 2. 3. who hath also been the cause, by the like means, of the great tribulation and sore affliction mentioned, *Matth.* 24. 21. and *Revel.* 7. 14.

* So the woman did sit upon a scarlet coloured beast, *Rev.* 17. 3. called before, *vers.* 1. waters, expounded after *vers.* 15. and 18.

The second part of the foresaid prophecie contained in the 18. *vers.* concerns the deliverance out of that perplexitie or tribulation, promised to both these Churches; which is to be accomplished by Christ, *Rom.* 11. 15. 16. 21. 22. 25. 26. &c. *whose Salvation* both of them *have now waited for* very long; and whose types herein, have been both *Iosua* in the drying up of this Iordan, *Iosh.* 3. 7. 14. 16. and also *Sampson*, when he did *avenge himself of the Lords of the Philistins, of Dagon their God and of his house, for his two eyes, Iudg.* 16. 23, 24, &c. (Parallel to *Revel.* 11. 7. 8. 10. 11. 13. and 18. 7. 8.) of whom it was said, that he should but *begin the deliverance of Israel, Iudg.* 13. 5. The said promise was therefore renewed by Christ, in the institution of the Lords Supper, after which, *they Sung*, saith *Matth.* 26. 30. *the Psalme*, vid. among other the 114. in the 3. *vers.* both the read Sea, and the Iordan are remembred to that very end: both of them therfore true types of this Euphrates, at the banks whereof Israel hath waited long *with their harps*, for the coming down of the Angel not onely *to trouble the water* (as *Ioh.* 5. 4.) by that *earth-quake* mentioned, *Revel.* 11. 13. but also to *dry it up altogether*, as it is said, *Revel.* 16. 12.

* And then did the Serpent cast out of his mouth the like flaude of water as a flood after the woman, *Revel.* 12. 15. These Kings were 31. in all. *Iosh.* 12. 24.

b. This Serpent stands very fitly between these two heads or springs of this Nationall Hierarchy, with his head and taile towards the first of them: not onely to shew unto us, thas the Serpent (who first *beguiled Eve*, 2 *Cor.* 11. 3. and who *therfore is cursed, and goes* winding (as a river *upon his belly*, *Gen.* 3. 14.) * is the first author of the Hierarchy: but also to shew him by whom the chiefe heads thereof have been likewise seduced, and among them, especially the first and last of them, the one who laid the foundation thereof in blood, I mean *Austin* that cruel and maledictine Monk (so termed in the Preface of the Parallel of the Liturgie, with the Masse book) and the other (I mean the last of that brood, the late cruel persecutor of the Saints and Servants of God) who hath ended it in the same.

c. In this place met together 24 Kings, to fight against Israel, *Iosh.* 11. 5. answering to *Revel.* 16. 14. 16. and so have the Vice-Roys been gathered, first in that Armageddon of the more Northern citie in the Bourg of the Eden of the Lord, as now they are in the no lesse Armageddon of the more Southern, the heavenly Assembly of the Parliament, and to the same end: but see the issue, *Iosh.* 10. 8. 10, &c. and 11. 1. 6. &c. and beleeve.

d. Christ with his Disciples being upon this Sea in a small ship, *there arose a great tempest, in so much that the ship was covered with the waves, but he was a sleep, Matthew* 8. 24. The more Southern Sea especially, hath been very troublesome for a great while to Christ and his true Disciples, but he is now awaked, *Revel.* 16. 12. and 18. 8. 21. and is come in the fourth watch of the night unto his Disciples, walking on this Sea, as *Matth.* 14. 25 &c and *Rev.* 10. 2. 5. &c. And as at the word of Christ *Peter* who had toiled all night, and had taken nothing, did let down again his net and incloſed a great multitude of fishes, &c. *Luk.* 5. 5. 6. &c. So *Revel.* 10. 8. -- 11. and 11. 19. and 15. 8. compared with *vers.* 5.

e. Where the Iordan was deeper and broader, yea when it did overflow all his banks, then was it dryed up, *Iosh.* 3. 15. 16. *Revel.* 18. 7. 8.

f. This Lake is a right type, first of that lake of fire and burning with brimstone, whereinto the Dragon, the beast and the false prophet must be cast, *Rev.* 19. 20. & 20. 10. secondly of the torment it self. thereby to be endured, *Rev.* 14. 10 and last of all, of the sentence of excommunication, (called by Christ Gehenna, *Matt.* 5. 22. And termed by the Apostle To be delivered unto Satan, 1 *Tim.* 1. 20. for the destruction of the flesh, 1 *Cor.* 5. 5.) the which in the name and with the power of our Lord Iesus Christ, must be denounced against the said false prophet. Amen.

A COMPLAINT OF THE FALSE PROPHETS MARINER upon the drying up of their Hierarchicall Euphra[tes]

As it was preached publickly in the Island of Garnezey before a sett order of Ministers, expounding in their successiue turnes the Reuelation of S[t] Iohn by

Iohn De la March, one of them



Ier 51. 35. 36.

The violence done to me and to my flesh be vpon Babylon shall the inhabitants of Zion say; and my blood vpon the inhabitants of Caldea shall Ierusalem say. Therefore thus saith the Lord behold I will plead thy cause & take vengeance for thee & I will dry vp her sea and make her springs dry

Ezech. 27. 29. 32.

All that handle the oare; the mariners & all the Pilotes of the Sea shall come downe from their ships they shall stand vpon the land;.. And in their wailing they shall take vp a lamentation for thee and lament ouer thee saying what Citie like vnto Tyrus like the destroyed in the midst of the Sea

London Printed by Thomas Payne And are to be Sold by Humphrey Blunden At the Castle in Cornhill 1642

Io. Dowland Sculp

ruction of the flesh, 1 Cor. 5. 5.] the which if the [illegible]
ſt, muſt be denounced againſt the ſaid falſe prophet. Amen.

TO THE HONORABLE THE KNIGHTS, CITIZENS, AND BVRGESSES, OF THE COMMONS HOVSE OF PARLIAMENT.

MOst Noble, and Right worthie Senate; *Moſes telleth us, that when God had commanded him to make the Tabernacle and all the inſtruments thereof*; according to the patterne which he had ſhewed him in the Mount, *he bad him withall, to ſpeake unto the children of* Iſrael, *to bring for the building thereof*, gold, ſilver, braſſe, ſilke, purple, ſcarlet, fine linnen, goates haire, rammes skinnes, &c. *Of all which things*, every one whoſe

whoſe harts moved them willingly, brought preſently a free offering to the Lord: *All which materialls were delivered by* Moſes, *to the workemen called by God, and by him appointed to doe the worke. Who were* Betſaleel, Aholiab, and all other wiſe-hearted men, in whom God had put wiſedome, *to make all that hee had commanded him. This Tabernacle, and likewiſe the Temple by* Salomon *were but types of* the new Ieruſalem, which commeth downe out of Heaven from God. *About the building whereof, you, Worthies of the Lord, beeing now employed, by the like calling and appointment, And having to the very ſame end, printed of late and publiſhed, an order for all peoples, nations, and tongues living under the Dominions of our Soveraigne; by which you gave them to underſtand,* that you earneſtly deſired, and expected that all ingenious perſons in every Countrey of the Kingdome ſhould be very active to improve the preſent opportunitie, by giving a true information of the ſtate and condition of all the Pariſhes in their ſeverall Counties, concerning preaching Miniſters, &c. *In obedience to which I made all ſpeede poſsible to bring a ſmall free-will offering, which as I ſuppoſe may ſomewhat conduce and ſerve for the furtherance*

rance and effecting of the said building. It is a parcell of Gold, which though it be but in ore, yet is already judged, by the touch of it, to the true stone of triall, the Scripture; to be purer then that anciently so much renowned, of Ophir; or that overmuch now prised, of that new discovered world. It was found of late, digging (under hard Taske-masters and detainers of hire) with a company of hard labouring yoke-fellowes: who for the space of these five and twenty yeares past, have night and day digged, at that goldenpit of the Revelation of Saint Iohn, to discover the most rich and glorious mysteries hidden therein. A veine whereof, having but lately opened, it gave presently great hope and assurance of most rich treasures, lying yet further and deeper, which may now with some more labour be attained unto, (if the worke be continued, and necessarie tooles, with convenient furniture be supplied and furnished for the same) for the furthering of the said spirituall building, the perfect model whereof is therein most excellently set out and described. I thought therfore that I was in most humble dutie bound, this day being a day of good tidings, to hold no longer my peace in concealing of the same, but that I was to acquaint first of all your honours, as being they to whom it concernes now most, in presenting herewith

with a proofe therof: the which though it be wrapped up in a very course, yea borrowed cloath, yet contemne it not therefore, no more then Christ did the two mites of the poore widow, *it proceeding also from a sincere heart. Your acceptance therof will sett many more at work about the same pit, which will furnish worke enough for all and the best, with a bundance of most rich spirituall treasure, necessarie for the perfecting of the foresaid building. It will very much encourage my forementioned συνεργοι to follow hard the said worke, when they shall see me returning to them furnished with an authenticall approbation and authorising of their said labour in the said worke of the Lord, being with all furnished, by your most equitable justice, and Parliamentarie authority with a lawfull power and necessarie implements to work with them in my former station in the said taske, without any more feare or danger of interruption by any Sanballats or Tobiahs. The which favour of yours shall oblige for ever*

Your Honours and Worships

most humble daily Orator

F. D. L. M.

TO THE FAITHFVLL WITNESSE OF CHRIST Mr. *Henry Burton.*

Worthy Sir,

THE first draught of this Treatiſe, was conveyed unto you (attired in a borrowed garment) preſently after, the matter therein contained had been preached in our Monethly Propoſitions, and publick meetings duly obſerved amongſt us, according to the order preſcribed in our Diſcipline, not unknowne unto you. The reaſon was becauſe of the great intereſt you had therein; not onely in regard of the ſpirituall brother-hood, and former acquaintance; but eſpecially in reſpect of the ſubject thereof. You being one of the eminent witneſſes of Chriſt, that had ſuffered for the teſtimonie of his truth, according to the Propheſie mentioned, *Revel.* 11. 7. &c. yet then lying unburied, in one of the publike places *of the great Citie, Caſtle Cornet* in *Garnezey*, (where ſome few yeares before two other Bretheren (and the Authour alſo, for a whole weeke of

moneths had beene unjustly imprisoned, and unlawfully detained, for the same testimonie. (And though you were then *overcome by the beast of the bottomlesse pit, who had made warre against you*, and by her killed with that most uncivill and unnaturall death, I meane that close-confined Prison: yet that *faithfull and true witnesse, the beginning of the creatures of God*, had bounded and determined it, having faithfully promised by the said Prophet in the same chapter to raise you againe, at the ending of the limited time of *three dayes and a halfe*: whereof you were then, by the meanes of this Treatise informed and assured, some five or sixe Moneths before it came to passe. The application thereof unto you, being made as plaine, (as if it had beene already effected,) by that perspective, the Table of the Parallel of the 42. journeys and moneths (of both the Iewish and Christian Churches) of their wildernesses; set in view in the beginning of this book: And for the use of all such as are desirous to follow the footsteps, and understand with the booke of the *Revelation*, likewise the true period of time in which the notable Accidents of the Christian Church travelling through her said wilderneſſe, came to passe. And thus to observe her progresse all along the same. That is first her entrie therein, or the meanes and degrees by which shee came at length to fall into that *vast and drie wilderneſſe* of Idolatrie, *a right shadow of Death*; and so grosse, that all the former Pagans, could not parallel it. Then secondly how long shee hath continued under that *blackneſſe of darkeneſſe* and ignorance, thicker and obscurer then that of Egypt. And lastly the very time

time when God in his mercy began to bring, and leade her out of the ſame, taking vengeance by degrees, of all her perſecutors. The ſaid Treatiſe indeede at its firſt flight did but intend your particular comfort, and encouragement in your moſt undanted faith, *Ionas*-like during your ſaid death. Whereof when you were riſen, and aſcended up in a cloud, to the heavenly Armagedon or Parliament calling you; it would needes take it ſelfe to its wings, being ſomewhat better feathered then at firſt, and follow you over-ſea, there to obſerve more of its contents. Truſting by the former true events, to ſee a further accompliſhment of many more, wherein it hath in nothing hitherto been deceived, having obſerved among many other wonderfull mercies of God, firſt the ſecond tribe of the Chriſtian Iſrael, paſſing over, & treading under foot that proudly overflowed Euphratic all *Jordan*. Secondly the Covenant of Circumciſiõ renewed in *Gilgal*, (where I am ſure that the twelve ſtones are ſet up for a monument to poſterity of the drying up of the ſaid *Iordan*) about the revolution of the 1641 yeare (being the firſt of the laſt tenth, of the laſt Moneth of the long tribulation, and the firſt alſo of the raiſing of the Church, (agreeing with the particular time of your forementioned raiſing, which was as is noted in the treatiſe, the firſt day of the laſt moneth of your death;) And the beginning of the conqueſt of the premices of the ten Kingdomes of the great Citie) or tenth part of them, which was to be the firſt conſecrated to God, & to be brought under the yoke of the Lamb Ieſus Chriſt. It obſerved immediatly after this the celebrating of the Chriſtian

ſtian Paſſeover, the next Sabbath day following. Thirdly, the compaſſing about of the Citie *Iericho* by the three ſeverall ſhouting Companies (having with them the *Arke of the Lord*) with the downefall of her walls and the ſacking therof. It admired eſpecially obſerving, that by the command of *Ioſhua*, *Rahab the Harlot* was to be *put out of the campe*, there to be (by the ſpeciall charge thereof committed to you) prepared, according to the law, and thereby fitted, for to be ſhortly married to the Lambe, her promiſed husband: as ſoone as ſhee ſhould be ſtript of her whoriſh Babyloniſh garment, as ſoone as the nailes of the Courts of her ſcratching perſecution ſhould be cut off; and finally as ſoone as all the Ceremonies borrowed haires of her alluring and enticing whoredomes ſhould bee ſhaved off. The moſt part of which perceiving to be now effected, it could be contained no longer, but would needes ſcape out of my hands to fly abroad. God grant it a favourable entertainement, that it may returne againe with a ſafe conduct to its owner, to carry the good tidings of Reformation, moſt neceſſarie and wanting in the ſtate both Civill and Eccleſiaſticall of the Countrie of his aboade. The proſecuting and obtaining whereof I deſire, that it may be by you, to your powered, further, whereby you ſhall oblige mee to continue for ever

BRITISH MUSEUM

Yours in the Lord

I. D. L. M.

TO THE REAER.

CHriſtian Reader, little did I dreame, that theſe private meditations, intended onely for a particular Congregation, ſhould bee made thus publike to the view of the world: Sed homo proponit Deus diſponit, *man purpoſeth, but God diſpoſeth. Importunity wrung them from me, and preſent opportunity, cauſed mee to yeeld thereunto. And the rather, becauſe I ſaw now in good part effected, and very much advanced, by the wonderfull mercy of Almightie God, that (concerning the fall of the Engliſh Euphraticall Iordan or Nationall Hierarchy, of Prelates) which I did conceive then to be very neare approaching: Being induced thereunto, by the obſervation of the time appointed, and by God limited, for the Chriſtian Churches pilgrimage, through her moſt vaſt wilderneſſe; following her all along it, as it were ſtep by ſtep, from one moneth to another, with the helpe and light of that true Type and right guide the old Church of Iſrael,* having the Lord going before them by day in the pillar of a cloud to leade them the way, and by night in the pillar of fire to give them light, that they might goe both by day and by night, under the conduct of *Moſes* and *Aaron. The want of which Typicall guide, hath beene the cauſe, in my opinion, that many (though very worthy men, and well*

well deſerving of the Church of God, for their excellent labours in the expoſition of the booke of the Revelation) have many times wandered along the ſaid Deſart, in ſeeking the footſteps of the ſaid Chriſtian Church which they have often miſſed. It being indeede as difficult to be found without the helpe of the foreſaid Typicall guide, as I ſuppoſe, as any of thoſe waies mentioned by Solomon, Prov. 30. 18. 19. *but very eaſie having the ſaid light going before. Therefore have I already laboured for a good while, and doe purpoſe to continue ſtill (if I bee not prevented by God, or by the labour of ſome other in that kinde) to parallel the travell of both the foreſaid Churches, & their moſt notable accidents, & to ſend it abroad. A taſt whereof I prefer unto thee in the meane while, the which, if being reliſhed by thee, it findes any good entertainement at thy hands, though it be preſented unto thee, in a very ill poliſhed, becauſe borrowed, language, it will the more encourage me, to goe on with chearefulneſſe and alacritie, in my intended purpoſe, by the aſſiſtance of the All-ſufficient God and thy Chriſtian prayers in my behalfe, to him,* who is no reſpector of perſons, *and who doth* reveale his ſecrets, to all them that feare him, *Amen.*

Thine in the Lord Jeſus

J. D. L. M.

BRITISH MUSEUM

A COMPLAINT OF THE FALSE PROPHETS MARINERS,

upon the drying up of their *Hierarchicall Euphrates.*

As it was Preached in publik in the Moneth of *February* 1639. upon these words of the *Revelat.* 18. 17.

And every Shipmaster, and all the Company in Shippes, and Saylers, and as many as trade by Sea, stood a farre off.

THE rod of wickednesse shall not rest upon the lot of the righteous, least the righteous put forth their hands unto iniquitie (saith the Lord) *Psalme* 125. 3. That of the Roman beast hath for a very long while, afflicted the Christian Church; yet her lasting hath beene restrained, to two and forty Moneths

* Psal. 125. 3.

Moneths of yeares: as it is ſaid by the Angell to *John*, when he forbad him to mete the Court which was without the Temple, becauſe ſaith he, *It was given unto the Gentiles, who ſhould treade the holy Citie under foot, two and forty monethes.* So likewiſe in the 13. of the *Revel. v.* 5. where it is ſaid, *that power was given unto the beaſt, to doe two and forty moneths:* anſwering to the two and forty journeyes of the ancient *Iſraelites*, travelling to their ſo long before promiſed land of *Canaan*, recited by *Moſes*, *Numb.* 33. 1. 2, &c. and amounting to the one thouſand two hundred and threeſcore [a] Propheticall daies, of the wandering of the ſaid Chriſtian Church in the wilderneſſe of its Popiſh Ceremonies, Superſtitions, and Idolatries, where ſhe had a place prepared of God, [*] *Revel.* 12.6. and where ſhee was to be nouriſhed [b] *for a time and times, and halfe a time, v.* 14. tending to the *Canaan* of her true reformation; during all that ſpace of time.

Revel. 11. 2.

Idem. 1. 3. 5.

Numb. 33. 1, 3, &c.

[a] That is yeares, a day for a yeare, according to that threatning mentioned, Numb. 14. 34. alluding to the type thereof, mentioned Exod. 19. 4. Deut. 32. 10. 11.

[b] i. e. One yeare, two yeares and halfe an yeare of dayes, amounting to the forementioned time of 1260 dayes of yeares.

Into the which wilderneſſe the ſaid woman was conſtrained to flee to avoid the Dragon, being carried thither upon the two winges of the Spread Eagle of the Roman Empire, in that time it was divided by the Emperour *Theodoſius* the great, betweene his two ſonnes *Arcadius* and *Honorius*, viz. [c] about the yeare of our Lord three hundred and ninety: In the which wilderneſſe ſhe advanced, (paſſing along, and through that Sea of blood, * *caſt out of the mouth of the Serpent like a flood after the ſaid woman.* I meane the *Arian Gothes* and *Vandalls*) untill ſhe came to the very bottom as it were of the wilderneſſe of Idolatry, ſet up at the firſt, and eſtabliſhed, as another golden calfe, to bee worſhipped

[c] *Cent. Magd. Cent. 4. p. 861. l. 44. Helvicus Cronnologie. Alſted. Chron. p. 76.*

[*] Revel. 12. 15.

A Table of the Parallel of the } 42 *Desert to the land of*

n the rising of the Beast

From *Rameſes* to
The 1 { Iourney / Moneth } Stati
beginning the yeare of
Chriſt } and of the Deſert
390.
1 .3

Elim; from it to
The 6 { Iourney / Moneth } ſtation
on
yeare of
Chriſt } Deſ rt
540.
0 180

R. Menachem on Exo. 15.31. *noteth thus from ancient* Rabbins, 42 *particulars in the Candleſtick, viz.* 12. *knops.* 22. *bowles, and* 9 *flowers; which number hee would*

Suph; from it to
The 7 { Iourney / Moneth } Stati
yeare of
Chriſt } Deſert
570.
21 0

have obſerved as myſticall, ſaith Ainſworth *on the ſaid place. For this one in* Exodus, *we have ſeven in the* Revel. 1. 12. *in the midſt of which Chriſt walketh,* chap. 2. 1.

Sinai; from thence to
The 13 { Iourney / Moneth } Stati
yeare of
Chriſt } Deſert
720.
36 0

Libna; from it to
The 27 { Iourney / Moneth } Stati
yeare of
Chriſt } Deſert
870.
0 51 0

The end of the firſt great Period or Diviſion of the Iourney.

Riſba; from it to
The 18 { Iourney / Moneth } Stati
yeare of
Chriſt

Tabath; from it to
The 23 { Iourney / Moneth } Stati
yeare of

A Table of the Parallel of the 42 Journies of the Ancient people of Israel, travelli Canaan. Moneths of the Christian Israelites wandering alo out of Euphrates to the drying of it.

From *Rameſes* to The 1 Iourney / Moneth Stati beginning the yeare of Chriſt 390. and of the Deſert 1 30	*Succoth*; from it to The 2 Iourney / Moneth Stati on yeare of Chriſt 420. Deſert 30 60	*Etham*; from it to The 3 Iourney / Moneth Stati on yeare of Chriſt 450. Deſert 60 90	*Migdol*; fro The 4 Iourne / Moneth on yeare o Chriſt 480. Deſe 90
Suph; from it to The 7 Iourney / Moneth Stati yeare of Chriſt 570. Deſert 21	*Sin*; from it to The 8 Iourney / Moneth Stati on yeare of Chriſt 600. Deſert 0 24	*Dophka*; from it to The 9 Iourney / Moneth Stati on yeare of Chriſt 330. Deſert 0 27	*Alus*; from The 10 Iourne / Moneth on yeare o Chriſt 660. D 0
Sinai; from thence to The 12 Iourney / Moneth Stati yeare of Chriſt 720. Deſert 36	*Tabera*; from it to The 13 Iourney / Moneth Stati on yeare of Chriſt 750. Deſert 0 39	*Hatſeroth*; from it to The 14 Iourney / Moneth Stati on yeare of Chriſt 780. Deſert 0 42	*Rithma*; from The 15 Iourney / Moneth on yeare of Chriſt 810. Deſ 0
Riſſa; from it to The 18 Iourney / Moneth Stati yeare of Chriſt 900. Deſert 54	*Kehelath*; from it to The 19 Iourney / Moneth Stati on yeare of Chriſt 930. Deſert 0 57	*Sceepher*; from it to The 20 Iourney / Moneth Stati on yeare of Chriſt 960. Deſert 0 60	*Harada*; from The 21 Iourney / Moneth on yeare of Chriſt 990. Deſe 0
Terah; from it to The 24 Iourney / Moneth Stati yeare of Chriſt 1080. Deſert 72	*Mitka*; from it to The 25 Iourney / Moneth Stati on yeare of Chriſt 1110. Deſert 0 75	*Haſhmonah*; from it to The 26 Iourney / Moneth Stati on yeare of Chriſt 1140 Deſert 0 78	*Moſeroth*; fro The 27 Iourney / Moneth on yeare of Chriſt 1170. Deſe 0
Iotbathah; from it to The 30 Iourney / Moneth Stati yeare of Chriſt 1260. Deſert 90	*Habrona*; from it to The 31 Iourney / Moneth Stati on yeare of Chriſt 1290. Deſert 0 93	*Ezion-gaber*; from it to The 32 Iourney / Moneth Stati on yeare of Chriſt 1320. Deſert 0 96	*Kadeſh* or *Zin*; f The 33 Iourney / Moneth on yeare of Chriſt 1350. Deſe 0
Hor; from it to The 34 Iourney / Moneth Stati yeare of Chriſt 1380. Deſert 10	*Tſalmonah*; from it to The 35 Iourney / Moneth Stati on yeare of Chriſt 1410. Deſert 80 10	*Punon*; from it to The 36 Iourney / Moneth Stati on yeare of Chriſt 1440. Deſert 50 10	*Oboth*; form The 37 Iourney / Moneth on yeare of Chriſt 1470. Deſ 80
Halmon; from it to The 40 Iourney / Moneth Stati yeare of Chriſt 1560. Deſert 12 00	*Mount-Abarim*; from it to The 41 Iourney / Moneth Stati on yeare of Chriſt 1590. Deſert 12 30	The plaine of *Moab* and from thence to The 42 Iourney / Moneth Stati on yeare of Chriſt 1620. Deſert 16 50 12 60	*Shittim*, and ſo o *dan* the 1 the firſt *Ioſh.* 4. 19.

Place this Table, betweene the ſecond and the third folio.

elling from Egypt, through the Desert to the land of

along the Roman wilderneſſe, from the riſing of the Beaſt

; from it to
urney }
oneth } Stati
are of
Desert
120

Marah; from it to
The 5 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
510.
150

Elim; from it to
The 6 { Iourney / Moneth } ſtation
on { yeare of Christ / Desert }
540.
180

R. Menachem on Exo. 25. 31. *noteth that from ancient* Rabbins, 42 *particulars in the Candleſtick, viz.* 12. *knops.* 22. *bowles, and* 9 *flowers; which number hee would have obſerved as myſticall, ſaith* Ainſworth *on the ſaid place. For this one in* Exodus, *we have ſeven in the* Revel. 1. 12. *in the midſt of which Chriſt walketh*, chap. 2. 1.

from it to
ourney }
Moneth } Stati
eare of
ift } Desert
300

Rephidim; from it to
The 11 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
690.
330

The end of the firſt great Period or Diviſion of the Iourney.

; from it to
ourney }
loneth } Stati
eare of
} Desert
450

Rimmon-perets; from it to
The 16 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
840.
480

Libna; from it to
The 17 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
870.
510

; from it to
ourney }
Moneth } Stati
eare of
} Desert
630

Mackheloth; from it to
The 22 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
1020.
660

Tabath; from it to
The 23 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
1050.
690

b; from it to
ourney }
Moneth } Stati
eare of
} Desert
810

Bene-Jaakan; from it to
The 28 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
1200.
840

Horguidgod; from it to
The 29 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
1230.
870

Zin; from it to
Iourney }
Moneth } Stati
eare of
} Desert
990

The end of the 2. great Period or diviſion of the ſaid Iourney.

; form it to
Iourney }
Moneth } Stati
eare of
} Desert
1110

Ije-Abarim; from it to
The 38 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
1500.
1140

Dibon-gad; from it to
The 39 { Iourney / Moneth } Stati
on { yeare of Christ / Desert }
1530.
1170

and ſo over *Jor-*
the 10 day of
e firſt Moneth.
ſh. 4. 19.

The third or laſt great period of the ſaid Iourney, and the end of it.

ped and adored in the Church, by the Roman High Priests or Popes, namely *Constantine* the first, and his Successor *Gregory* the second in the [d] eleventh moneth of the said Christian Churches pilgrimage, hapning about the yeare of our Lord seven hundred and twenty: in the which shee continued, untill God did begin to take vengeance of the great whore *Iezabel*, *casting her into a bed*, *Revel.* 2. 22. and powring upon her the seven last plagues mentioned * *Revel.* 16. *for the fulfilling of his wrath* upon her, and for the deliverance of his said Church; the which began the three and thirtieth moneth of the said pilgrimage, about the yeare one thousand three hundred and eighty of the Lord. About which time and a little before, God did raise in *England* [e] *Iohn Wickliff*, by whose heavenly doctrine, hee began to leade the Church out of that wilderneſſe of Idolatry. And though the plagues powred upon the said Beast, and her followers, by the Angels appointed to each Viall, were most grievous, yet nevertheleſſe, because shee made no more account of the three first, powred, the one upon her earth, the other upon her Sea, and the third upon her Rivers; then *Pharaoh* and his people had done in former times, when God did smite them at the first, by the meanes of the two or three first plagues: therefore as hee was then constrained, to smite him againe and againe, so was he forced, by the impenitencie of that wicked *Iezabel* to powre out the fourth Viall upon her Sunne, and after it the fift

d The 42. moneths did beginne in the yeare of our Lord 390. every moneth containing 30 yeares counting one yeare for a day, according to the rule of God himselfe, *Numb.* 14. 34. therefore this 11 moneth falleth in the yeare 720. about which time the Idols were set up & worshipped in the Churches, as was the golden calfe in *Sinai*, where the 11. mansion of the *Israelites* abode in the wildernes, and the first part of it did end. *Numb.* 33. 15.

* *Revel.* 16.

e *Iohn Wickleff* began to oppose the primacie of the Pope, and the adoration of Idols, about the yeare 1367. and continued till his death, which fell out about the yeare 1384.

upon her throne: by the grievouſneſſe of which plagues, her men being *Scorched* therewith, and conſtrained * *to gnaw their tongues for ſorrow*, yet for all that they did but blaſpheme the name of God for their paines, but without any repentance at all. But even as the ſaid *Pharaoh*, his Princes and his People, beſtirred themſelves indeed, beeing very much afraid, when they ſaw that God had ſmitten in one night * *all the firſt borne in the land of Egypt, both man and beaſt, and executed Judgement upon all their Gods:* In like manner were the dragon, the Beaſt and the falſe Prophet together with their three frogges, or diabolicall Spirits, iſſuing out of their uncleane mouthes, much aſtoniſhed, when they perceived their *Euphrates* to be dryed up at the powring out of the ſixt Viall, by the ſixt Angell. Or as the *Cananites* were, at the drying up of the waters of the river *Jordan* (this *Euphrates* prototype) before the children of *Iſrael*, as wee ſee *Ioſh.* 5. 1. And likewiſe the Princes and people of *Babylon*, when God tooke vengeance of her, in *drying up her Sea and her ſprings*, the true type of the myſticall *Euphrates*; which had beene till then, in ſteed of a ſtrong wall and bulwarke, or rather of a broad, and very deepe ditch; for the fencing and maintaining of her Romiſh Idols and Idolatries, with all her ſuperſtitious rites and ceremonies: And thereby withholding alſo, or ſtopping the people of God (as we ſhall ſee by and by) from going on, to the utter aboliſhing of them; as that literall was a defence for old *Babylon* againſt *Cyrus*. Therefore upon the drying up of the ſaid miſticall *Euphrates*, the ſaid Dragon, Beaſt, and falſe Prophet, had great

* Revel. 16. 10. 11.

* Exod. 12. 12.

* Revel. 16. 12.

Ioſh. 5. 1.

Ier. 51. 29. 30. compared with v. 36. of the ſaid Chapter.

* Revel. 16. 14

great reaſon to beſtir themſelves in good earneſt, and with an unanimous conſent, [f] to diſpatch out of hand, each of them their meſſengers, or meſſages rather, (I meane their mournefull complaints and falſe accuſations) to the Kings of the Earth, and of the world, for aide (as the Kings of *Canaan* had done in former times, when they ſaw the Iordan to be dryed up before the children of *Iſrael*, as we may ſee, not onely in the fore alledged place of *Ioſhua*, but eſpecially in the tenth chap. of the ſaid booke, verſ. 3. * where we reade that [g] *therefore Adonizedek King of Jeruſalem, ſent unto Hoham King of Hebron, and unto Piram King of Jarmuth, and unto Iaphja King of Lachiſh, and unto Debir King of Heglon, ſaying; come up unto me, and helpe me, &c.* and againe, *Joſh.* 11. 1. where it is written that *it came to paſſe, when Jabin King of Hazor had heard thoſe things, then he ſent to Iobab King of Madon, and to all the other Kings of Canaan, who upon that meſſage came out, they and all their hoſtes with them, much people, even as the ſand that is upon the Seaſhore in multitude, with horſes and chariots very many. And all theſe met together, and pitched together, at the waters of Merom, to fight againſt Iſrael. But God delivered them all ſlaine before Iſrael.* And thus do the foreſaid Beaſt and Propher, ſend their ſaid three Spirits of Devils, whoſe meſſage or complaint is ſummarily recited, *Revel.* 16. 14. Where it is ſaid, *that they went forth unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty*: but more largely expreſſed in the firſt part of this chapter.

[f] This is now effected, both by the Beaſt & falſe Prophet and all their Clergie labouring tooth and naile by the meanes of their emiſſaries the Ieſuites, Seminarie Prieſts and officers to ſtir up and provoke both the King of Spaine and others to fight againſt England, &c. laboring now to put all together down the Hierarchie or powerfull dominion of the Prelates.

* Ioſh. 10. 3. 11. 1. &c.

[g] Wee muſt look for a greater combination of the Kings & Princes of Europe, than hath been yet, to oppoſe the true reformation of Religion, and hinder it, if it were poſſible, but all will be in vaine, & to their owne confuſion as we may clearely ſee by this Type.

[h] Wherein the Angel that had powred out the ſaid ſixt viall mentioned in the ſaid 16 chapter of the *Revel.* ſtanding now, as it were upon the ſaid *Euphrates*, to obſerve the behaviour and proceeding of the ſaid Euphratian men, and filthy froggs; turnes as it were himſelfe towards the people of God, encamped at the ſhore of it, and having already enformed him in the beginning of this chapter, of the neare approaching fall of the great Babylon it ſelfe, and commanded them therewith, to come out of her wilderneſſe, in paſſing over the ſaid *Euphrates* (now to that very end dryed up) that they might the more eaſily enter into it, to make a full conqueſt thereof, *in rewarding her even as ſhee had rewarded them.* The ſaid Angell I ſay doth now further declare unto them, what ſhould alſo be the ſubſtance of the meſſage of the ſaid Emiſſaries, and moreover what ſhould be the iſſue or effect thereof. Namely, that they would goe up (like thoſe ancient filthie froggs of *Egypt* in the time of *Pharaoh*) [i] to the ſaid Kings beyond *Euphrates* yea *enter into their houſes, and into their bed-chambers*, and aſcend as it were upon their beds, and be preſent at their tables; to provoke them by their importunate croakings, filthie lyes, and diabolicall detractions, opening their foule mouthes againſt thoſe new come reformers; to perſwade and intice the ſaid Kings to oppoſe "them, and with the uttermoſt of their power "to hinder their intended reformation, accuſing "them thus, *viz.* that they under pretext of Reli- "gion ſought nothing elſe, but the utter over- "throw of all Kingly power and authority; yea and "of all decent order and policy both in Church and common-

[h] This may be very eaſily gathered by that which is ſaid, *Revel.* 17.1.& 21.9.

[i] This is the right practiſe of the Hirarchicall men both in Pulpits, printed books, publick and private conferences, and the beſt arguments they can alleadge to oppoſe the excellent Church governement of the reformed Churches beyond Seas.

"common-wealth; to bring therein a great confu-
"ſion, and diſorder in all things, and that their
"whole aime was nothing elſe but in lieu of their
"moſt ſtately and glorious Hirarchicall governe-
"ment to eſtabliſh their conſiſtorian Pope-like ty-
"ranny, whereunto they would ſubject, yea the
"Kings themſelves in dominering over them, if
"they ſhould permit them once to get over, or put
"downe the ſaid Hierarcichall Euphrates: And
"therefore they would adviſe the Kings to looke
"to it betimes, not permitting ſuch new upſtart re-
"formers, to trample under their feete, and quite
"overthrow ſo ancient and excellent an Hierarchi-
"call power as theirs was, ancient as the Apoſtles
"themſelves, being grounded upon the Scriptures,
"and founded upon the words of our Saviour him-
"ſelfe; ſpeaking to the firſt and chiefe of the A-
"poſtles S^t. *Peter*, and ſaying unto him, *Matth.* 16.
"18. *Tu es Petrus, Thou art Peter, &c.* and beſides
"all this, that it hath beene eſtabliſhed in the very
"time of the Primitive Church, by the lawes of
"the Emperours from *Conſtantine* the great and ſo
"forwards. Yea that ſince the reformation of Reli-
"gion in thoſe latter times, it hath beene alſo re-
"newed from time to time, and confirmed by Par-
"liamentall lawes, by the Kings themſelves, who
"alſo thereby become true Monarchs, according
"to that true ſaying, *No Biſhop, no King.* [k] There-

[k] Thus doe the proud & wicked men of the world perſwade themſelves, that it is in their power to hinder the proceedings of Gods judgements, and to ſtay his hand when he hath begun to execute juſtice upon them, this was the cauſe of the builders of *Babel*, *Gen.* 11. 4. &c. and of *Pharaoh*, *Exod.* 5. 2. and 15. 9. and likewiſe of theſe who think that the Kings of the earth ſhall be able to hinder the drying up of this myſticall Euphrates or to make it run as before, now it is dryed up. But all ſuch muſt know that *there is neither underſtanding nor councell to withſtand the Lord* as ſaith *Solomon*, *Prov.* 21. 30.

fore

"fore ought you, would they ſay againe, in great "wiſedom to ſtoppe them in their courſe, and moſt "unlawfull & rebellious-like proceedings, going a-"gainſt them with all your puiſſance, that they may "advance no further, but rather conſtraine them to "returne backe againe to their owne deſert, from "which they come, there to bee for ever confined, "that ſo our glorious *Euphrates* may runne ſtill in "keeping its owne courſe, and exerciſing its domi-"nering power as before, or elſe you are in danger, "(if ſo be you do permit once that the moſt cleare & "glorious ſprings therof be dryed up & extingui-"ſhed) to have your owne Crownes taken from off "your heads, by ſuch new come Paritans.

This is in effect the meſſage of thoſe three *Euphratian* froggs here recited by the Angell, from the ninth verſe of this chapter to the twentieth thereof, thus introducing the Vice-Royes themſelves, with the Marchants and Marriners, ſpeaking in ſuch manner to the foreſaid Kings of the Earth: concerning which, the ſaid Angell doth now exhort the ſaid paſſengers, to whom he hath thus ſpoken, that they ſhould no way feare them, nor all the croakings, and falſe imputations of ſuch filthy frogges and diabolicall ſpirits; becauſe thereby they ſhould not bee able to doe them any wrong, or to hinder them any whit from paſſing o[ver]; and therefore that they ſhould goe on with courage and boldneſſe through the ſaid *Euphrates*, now to that end dryed up before them, by that warre-like leader the heavenly *Joſhua*, who being with you, and going before you, will not faile nor forſake you: therefore goe on I ſay with full aſſurance of a moſt glorious and vnheard-

of

of victorie, for though they ſhould by ſuch meanes as it is very certaine they will gaine the ſaid Kings, to combine themſelves, and joyne hand in hand againſt you; yet all their power (would yet ſay further, the ſaid Angell) ſhall not prevaile, nor hinder the [l] Lord from the accompliſhment of his faithfull promiſes, concerning the finall overthrow, & utter ruine of all the enemies of his Church. Let then al thoſe Vice-Roys themſelves, the Marchants alſo how rich ſoever they bee, and all the ſeafaring men doe or ſay what they can or are able to doe, yet all ſhall bee in vaine, the worke ſhall nevertheleſſe be perfected and accompliſhed; for God, who by his Almighty power, and moſt wiſe providence orders all things, hath ſo diſpoſed of this, that for all their forementioned ſurmiſes, moſt unlawfull practiſes, and howſoever powerfull oppoſitions, the foreſaid Kings ſhall but be * *gathered together into the place called in the Hebrew tongue Armageddon*, that there he may deliver them into your hands, as ſaid once the Lord unto *Ioſhua*, as we read, *cap* 10.8.

But to come to the words of the text it ſelfe, in the which as you ſee is ſet downe, the third and laſt complaint, or meſſage uttered by the third and laſt kind of the forementioned frogges, right *Amphibies* indeed or ſea-faring men: the Vice-Roys having before done their arrand, and the Merchants likewiſe theirs, recited in the uerſes before expounded by the precedent brethren; now according to our order, muſt I ſpeake of this laſt, mentioned in this ſeventeenth verſe, and the two following. In which are contained thee chiefe points; the firſt whereof concernes the meſſengers themſelves: The

[l] For with him is wiſedome and ſtrength, hee hath counſell and underſtanding, it is he that breakes downe, and it cannot bee built, that ſhutteth a man up, and he cannot be looſed, he that ſendeth the waters to deſtroy the earth, and he againe that withholdeth the waters and they dry up, ſaith *Iob* 12. 13. &c.

* *Revel.* 16. 16.

* *Joſh.* 10. 8.

ſecond ſhewes the cauſe of their complaint or meſſage, and in the third wee have the meſſage it ſelfe. The firſt is contained in the 17 verſe, and the other two in the two next verſes. As for the meſſengers, of whom I ſhall onely ſpeake at this preſent, they are here deſcribed, firſt by their function, in the former part of the verſe: ſecondly, by their action or behaviour in the laſt words of it; their function is noted unto us, both by the quality thereof, and by the quantity of the perſons exercciſing it. The quality is expreſſed by divers both titles and orders, whereof ſome are ſuperiors, others inferiors. The ſuperiors in order are the Ship-maſters and their Aſſeſſors, the inferiors are the *Mariners* & their aſſiſtants. Concerning their quantitie, they be not ſome few choyſe men of each of theſe ranckes & orders of officers, but all of all ſorts, & every one of them; the buſineſſe being of ſuch importance, that it concernes them all: all of them alſo bearing the common danger, that was like to entrap, & overwhelme them all: as it doth alſo clearely appeare by their action and behaviour, expreſſed in the laſt words of this verſe, where it is ſaid, that *they ſtood afarre off.*

But before wee come to ſpeake of theſe ſeverall officers, we muſt firſt of all ſhow, what is meant by this *Sea* whereon, and by the *Ships* wherein, theſe meſſengers did before exerciſe their offices and trade. As for the *Sea*, we muſt not imagine it to be the maine *Ocean*, which doth as it were, girt the whole *Earth* by its midle, though there upon thoſe great [m] *Spaniſh Gallions*, and other tall Ships of the

[m] Such as were thoſe of the great Armado of *Spaine*, called Invincible ſent in 1588. to conquer *England* in the time of Queene *Elizabeth*. Or of that other laſt, which was overthrowne by the *Hollenders* neare *Dover* in 1639.

Chriſtan

Christian Kings and Princes of *Europe*, doe navigate and commonly trade to the East and West Indies; from whence they fetch those rich commodities, to which the Holy Ghost hath onely made allusion in the former verses of this chapter, *viz.* 12. and 13. Neither is it the *Mediterranean* sea, though thereon, the Pope of *Rome* doth keepe many good ships and Gallies well furnished with menand munition; for the keeping of the Coasts, and Sea townes of Saint *Peters* patrimonie, as they speake. Nor the *Tyber* neither, watering in its course, that ancient and glorious Citie of *Rome*, nor any other River whatsoever, though they be all of them called, by the title of Seas in the Scripture, how navigable soever it bee. This being no naturall, but a mysticall sea, so called by allusion made to some of those naturall seas. All which are nothing else in Scripture language, but great *Assemblies of waters*, gathered together in one place, and called from the beginning, by God the Creator, by the name of *Seas*. Which Seas are different according to the difference of those waters, whereof they are, as it were, compounded or made up: who are therefore either *Caelestiall*, or *Terrestriall*: the *Caelestiall* being above the firmament, and the *Terrestriall* under it, by the appointment of God as we reade * *Gen.* 1. 7. Where it is said by *Moses*, that *God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament.* But the *Terrestiall* are those, that are gathered together, under the said firmament, as it is there expressed: which are properly called * *Seas*. Now these natural *Seas*, do likewise differ both in quantie,

* Gen. 1. 7.

* Verse 10.

tie, the one being greater then the other, as the Ocean is greater then the Rivers, and the Rivers, are greater the one then the other, yea greater then the Lakes, & Pooles of waters, though they also be called by the title of *Sea* in Scripture phrase, as that great Vessell made by *Salomon*, for the service of the Temple, was likewise called by the same title
* 1 Cron. 4. 2. of *Sea*. They differ also in Quality, some of them being salt, the other brackish, and the other fresh, these last being as it were distilled and purified in their passage through the veines of the earth.

Moreover such waters thus gathered together to make up these diverse *Seas*, are very powerfull and unresistable, no earthly power being able to stay either the ebbing or flowing of the Sea, or the most violent course or streame of any of the least Rivers; much lesse to abate their overflowings. Now all these properties and different qualities of these *Naturall Seas*, and waters doe very fitly conduce to the *Mysticall Seas* here intimated, which likewise are nothing else, then great *confluences or Assemblies of Mysticall waters*, that is, of peoples, or rather heads of Peoples; and that according to the
Revel. 17. 15. exposition of the Angell himselfe, *Revel.* 17. 15. who speaking to Saint *John* tells him there, that *the waters which he had seene, whereon the Whore did sit, were peoples, and multitudes, and nations, and tongues*, which are gathered together into one place, making up one intire body. And thus was it expounded by the Spirit of God in the prophesie of *Isay* Chap. 8. *verse.* 7. above 700. yeares before Saint *John* did write this *Revelation*, where speaking of the King of *Ashur* and of all his glory, he sayes, *behold the Lord bringeth*

bringeth up upon them, that is upon the *Iſraelites*, *the waters of the river*, *viz.* of *Euphrates mighty and great*, *even the King of Aſhur with all his glory*. Which *Myſticall Seas* being alſo as the *Naturall*, of great force & puiſſance, do accordingly in Scripture language note great power and authority, as it is evident *Pſal.* 46. 4. where the *Holy Ghoſt* ſpeaking of the power and great rage, of the Earthly Kings and Kingdomes, ſayes that *Though the waters of the ſea, rage & be troubled*, yea *though he mountaines ſhould bee ſhaken with the ſwelling thereof*, *yet &c.* then expounding the ſame, verſe 6. following, he ſayes that *When the nations raged, & the Kingdomes were moved, God thundred, &c.* Againe *Pal.* 93. verſe 3. 4. where the Prophet ſpeaking of the mighty power of God in preſerving his Church againſt all the aſſaults of the world, ſayes to this purpoſe, *The flouds have lifted up O Lord the floods have lifted up their voyce : the floods liſt up their waves. The waves of the ſea are marvellous through the noyſe of many waters, yet the Lord on high is more mighty.* And *Pſal.* 124. verſe 2. and 4. *If it had not beene the Lord who was on our ſide, when men roſe up againſt us — then the waters had overwhelmed us, the ſtreame had gone over our ſoule*, ſaith the Church of God there, this is alſo manifeſt by the place now alleadged of *Iſay* 8. 7. Now ſuch powerfull aſſemblies or *ſeas* of people are different, according to the different qualitie of the waters or peoples whereof they are as it were compounded or conſtituted, the one being *Civill*, the other *Eccleſiaſticall*. Againe the power of the *Civill aſſemblies* is either *Monarchicall*, or *Ariſtocraticall or Democraticall*,

ſuch as were thoſe that are mentioned by the Pro-
Ier. 51.42. phet, *Ier.* cap. 51. verſe 42. where ſpeaking of the powerfull armies of King *Cyrus* that were to come againſt *Babylon*, thus hee ſaith *The ſea is come upon Babylon, ſhe is covered with the multitude of the mawes thereof.* And *Dan.*7. who ſpeaking of the foure Empires that ſhould be raiſed in the world, to ſway the
* Dan.7.3. Empire thereof, he ſaith verſe 3. * *That foure great beaſts came up from the Sea, one divers from another.*

The *Eccleſiaſticall* power is that *Hierarchicall*, w^ch is often mentioned in this booke of the *Revelation*, and ſo in this place, as it ſhall more clearely appeare by and by, to which power, applying now the former differences of the Naturall ſeas and waters before ſpoken of, we ſay that they are accordingly, either *Cæleſtiall* or *Earthly*. The *Cæleſtiall* are thoſe
* Revel.4.6. * *Glaſsie-pure-Cryſtall-like waters of life*, or Aſſem-
and blies of true Chriſtian profeſſors of the holy and
* 22. 1. pure Religion of Chriſt, refreſhed and filled with the pure waters of the heavenly doctrine, * *proceeding out of the throne of God, and of the Lamb Chriſt Ieſus*: Whom alone they take for their head, ac-
* Pſal. 2. 6. knowledging that he hath beene anointed by God
* Luke 1.32. King * *Vpon Sion his holy mountaine*. And that * *the Lord God hath given him the throne of his father Da-*
* Eſay 22. 22. *vid, upon* * *whoſe ſhoulders alſo hath beene laid the key*
and 9. 6. *of the houſe of David*; that is the Government there-
* Cor. 15.25. of, to reigne over it, for ever: * *for he muſt raigne, till he hath put all his enemies under his feet.* This *Cæleſtiall Hierarchicall* power then over the Church, is in Chriſt alone; who, while he remained in the fleſh, did immediately by himſelf adminiſter it in this his Kingdome of Grace: And now being gone to continue

tinue the ſame in that of Glory he hath appointed (according to that * *power given unto him by his father, both in Heaven and in Earth,*) the adminiſtratiõ of the keyes thereof to his Church, the people whereof and its holy congregations, doe make up and conſtitute thoſe glaſſie ſeas, or aſſemblies of the true reformed Churches, as being filled with the foreſaid pure living waters, proceeding from the ſaid Throne. The which Church, doth likewiſe adminiſter this power by her * Miniſters and Governors, who are to exerciſe it, not as domineering Prelates over Chriſt his heritage; but as his Miniſters in * Chriſt his name, and by his power, as acknowledging no other Soveraigne in matters Eccleſiaſticall, but him alone, who is the true * *Melchiſedech* of his ſaid Church.

* Luke 22.29. and Mat. 16. 19. compared with 18.v.18.

* 1 Theſ. 5. 12. Heb. 13. 17.
* 1 Pet. 5.3.
* 1 Cor. 4.1. and 5. 4. *Mat.* 28.18,19,20.
* Pſal. 110.4. Heb. 7.21.

The *Earthly Hierarchicall powerfull ſea*, is that which is repreſented unto us, in this booke of the Revelation by thoſe *Terreſtiall ſeas*, filled with earthly doctrines, humane traditions and ordinances; to which the Holy Ghoſt maketh alluſion, *Revel.* 16. The which are either n *Vniverſall* anſwering to the maine Ocean, or *Nationall* correſpondent either to theſe particular ſeas, which take

n Thus the Pope doth attribute unto himſelfe an univerſall Hierarchicall power over all the Churches and Biſhops of the Chriſtian world, which preſumptuous title was at length granted unto him by *Phocas* the Parricide or cruell murtherer of *Maurice* the Emperour in the yeare of our Lord 606. whotherby became the Popes midwife, *Eodem anno Concilium Romanum celebratur in quo idem Bonifacius pro multat privilegium Phocæ (cujus parricidium approbaverat) de primatu Eccleſiæ Romanæ, quem Patriarchæ Conſtantinopolitani hactenus impugnaverant* For the punishment whereof, God brought from the Southerne part of the world, ſome 15. or 16 yeares after, *Mahomet* with his falſe Alcoran, together with his troopes of Locuſts or Sarrafins, who did extreamely vexe the world cauſing the firſt woe, *Revel.* 9. 5.18.

o Thus are the Nationall Dioceſes or Seas of Archbiſhops and Biſhops called by the name of the chiefe Cities of thoſe Provinces, over which they doe domineere and exerciſe their powerfull uſurped authority, as the Dioceſſe of *Canterbury*, that of *Yorke*, &c.

their

their diverſe denominations from the divers Kingdomes they beate upon, as the *Baltick* or *Swediſh* ſea, the *German* ſea, the *Brittiſh* ſea, &c. which are thus denominated, becauſe ſuch parts of the maine Ocean beate upon the coaſts or ſhores of thoſe kingdomes of *Sweathland*, *Germanie*, *England*, &c. Or rather to thoſe nationall rivers as I may call them, called alſo *Seas* in Scripture, as it was ſhewed before, which do water or runne along or through whole Kingdomes or Provinces, often diſtinguiſhing and ſeparating the one from the other. The *Vniverſall Hierarchical earthly ſea*, is that w^ch is mentioned in the third ver. of the ſaid 16. chap. upon which the *ſecond Angell powred out his Viall*, which thereby *became* not only *as the blood of a dead man*, but alſo it cauſed *every living thing to die therein*: which was at laſt effected, and fully accompliſhed, by thoſe *Vaiverſall humane-earthly-hierarchicall aſſemblies* of peoples or heads of peoples, as is before noted, who makeing and acknowledging the Pope for their ſupreame head: (under whoſe Soveraigne power and abſolute authority they were gathered together) did ſettle and eſtabliſh the ſame (together with all that falſe Antichriſtian doctrine and humane traditions by them, not onely approved, but alſo preferred to the Scripture it ſelfe) attributing and allowing then unto him, that full power *to doe*, which though long before hee had begun to aſſume unto himſelfe and to exerciſe the ſame: even ſince the time of the powring out of the ſecond Viall under *Boniface* the eight; who firſt inſtituted the ° Jubiles. *Anno Dom.* 1300. appearing the firſt day of the ſaid Jubile in his

° The Iubiles were firſt inſtituted by *Boniface* the eight, in the yeare of the Lord 1300.

calling himſelfe moſt blaſphemouſly the Portion of Heaven

Heaven, as having the keyes of it in his power, of whom it is very well ſaid, that *Intravit ut vulpes regnavit ut Leo, mortuus eſt ut canis.* For the puniſhment whereof, God brought the *Turkes* over the Helleſpont, in Europe under *Ottoman* their firſt Emperour in the yeare of Chriſt. 1320. In this very time and in this Pope that Prophecy of *Revel.* 13. 11. was truely accompliſhed, theſe two ſwords being the two hornes there ſpoken of, ſignifying the power, both of the Prieſthood & of the Kingdom, therefore doth he alſo weare them in his Miter as true ſignes or markes hereof. Then indeede did this Beaſt come out of the earth; for as the Kingdome of Chriſt is from Heaven, and bringeth men thither; ſo the Popes kingdome is of the earth, and leadeth to perdition; becauſe it is begun and eſtabliſhed by ambition, covetouſneſſe, beaſtlines, theft, treaſon, and tyrannie.

Popiſh ornaments, and the next in an Imperiall attire or harneſſe with a naked ſword carried before him, crying with a loud voyce * *Ecce duo gladij hic, behold, here are two ſwords:* yet was it now brought to its full perfection, namely, firſt in that p Councell of *Conſtance*, where three Popes (occupying at once the Papall Sea, *viz. Gregorie* the twelfth, *Benedict* the thirteenth, and *Iohn* the three and twentieth) were depoſed, and *Martin* the fift eſtabliſhed: which ſchiſme had continued more then any other before, *viz.* 50. yeares: in it was enacted that damnable decree, *Hæreticis non eſſe ſervandam fidem*, that it was lawfull to breake the oath made to Hereticks, by vertue whereof *Iohn Huſſe* was there burned: and then totally in that of *Trent*, q begunne under *Pope Paul* the third, and ended eighteene yeares after, in the time of *Pius* the fourth, and by him confirmed the next yeare following, whereby all that Popiſh Sea of falſe humane-earthly doctrine, was altogether corrupted, which cauſed, as the *ſpirituall death* of all thoſe in that *ſea* that might have yet ſome remnant of *living water* in them, ſo that *ſecond woe* proceeding from the great ſlaughters of Chriſtians executed by the *Turkes* * *Who kil-*

* *Luke* 22. 38.

p This Councell was held in the yeare of Chriſt 1414. under Pope *Martin* the 5. whoſe Pantofle the Emperour *Sigiſmond* kiſſed very devoutly kneeling.

q It was begun in the yeare 1545. & was as the very ſpring of all heriſies and falſe doctrines.

* Revel. 9. 17, 18.

led, by the *fire, and ſmoke, and Brimſtone, comming out of the mouthes of the horſes whereon they ſate, the third part of men.*

The *Nationall Hierarchicall powerfull ſea,* proceeding from that forenamed *Vniverſall,* as the Rivers doe come from the Ocean *Eccleſ.* 1.7. is repreſented unto us, in this booke of the *Revel.* either by thoſe rivers and fountaines of waters, upon which the *third Angell powred out his Viall,* mentioned *Rev.* 16.4. which alſo thereby *became blood:* Or by that other, *upon which the ſixt Angell powred out his,* noted *Revel.* 16 12. called there, by the title of *Euphrates,* which is the name of its Type, *viz.* that *literall Euphrates* of that old Babylon of the Eaſt, mentioned *Jer.* 51.63. and intimated *Eſay* 44. 27. foretelling the drying up of it, by the meanes of *Cyrus* King of *Perſia,* ſome one hundred and twenty yeares before the accompliſhment thereof; which *Nationall myſticall ſeas* or rivers, are diſtinguiſhed one from the other, both in reſpect of the different titles given unto them; as alſo in reſpect of their different plagues, of the different effects thereof: the titles are different, the firſt being called only by the generall title of *rivers and fountaines, upon which the third Angell powred out his Viall;* but the other (which is, as it were, ſeparated and ſomewhat diſtant from them, by the interlacing of two other Vialls, *viz.* the fourth and the fift) is called by the particular name of *Euphrates.* As for their plagues they are different, not onely in that the ſaid rivers and fountaines are plagued by the *third Viall of the third Angell,* a long while before the ſixt Angell did power out the

Eccle. 1.7.

Revel. 16. 4. and verſe 12.

Ier. 51.63. Eſa 44. 27.

r For the third Viall was powred preſently after the foremenrioned Councells of *Conſtance* and *Trent,* about which time *Amurath* the *Turke* waſted many kingdomes in *Europe,* and ſpilt much Chriſtian blood. The like did *Mahomet* the ſeccond, and *Bajazeth* his ſucceſſors, ſee *Knols Turkiſh Hiſt.* from the yeare of Chriſt 1420. to 1600. &c.

the plague of his Viall upon the ſaid *Euphrates*; but becauſe there is alſo a great difference betweene the parties upon whom the ſaid *third Angel did powre his ſaid Viall*, and thoſe *upon whom the ſixt did powre his*, as wee ſhall ſhew by and by. Finally they differ greatly in the effect of their ſaid plague; becauſe the waters of the ſaid rivers and fountaines, *became blood* by meanes of the *third Viall powred out upon them:* but by this the *waters of Euphrates are dryed up:* wherein alluſion is made to that litterall *Euphrates* of old *Babylon* forementioned. Now then wee ſay that the former of theſe Rivers and fountaines doe repreſent unto us the *powerfull, nationall, Hierarchicall aſſemblies of* Archbiſhops and Dioceſan Biſhops, altogether Popiſh and corrupted, both in doctrine and diſcipline; challenging and holding their ſaid power and authority from the Pope, under whom they exerciſe it, over their ſeverall *Nationall Dioceſes*; holding themſelves accountable for the adminiſtration of the ſaid *powerfull Hierarchicall Iuriſdiction*, to none other then to the ſaid Pope; whom they doe acknowledge for their ſupreame head; as drawing from him the whole influence of their ſaid Antichriſtian Juriſdiction. But concerning this *Euphrates*, though wee know, (as it hath beene alſo avouched of late, and publiſhed both in the Pulpit, and in print, by ſome of the chiefeſt creatures of that *Nationall ſea*) that both of them have one and the ſame originall ſource, (as flowing both from that forementioned *Vniverſal Popiſh ſea*) and therefore doth as the former ſignifie a like *humane-earthly-nationall-hierarchicall-uſurped power*, over ſome *Nationall Churches* and people; yet it

ſ The ſixt Viall was powred upon *Euphrates* about the yeare 1632 & ſo forwards, the effect whereof) viz. the drying up of it) appeared firſt in *Scotland*, *anno* 1639 when the ſentence of Excommunication was deceived againſt the Hierarchie and the miniſters thereof.

seemes to bee somewhat different from the former rivers, if not in effect, yet in appearance or outward shew and profession: because the *waters* (especially of the doctrine wherewith the people living in that *sea*, are as it were filled and nourished) are not all, nor altogether [t] corrupted, as were those of the former *Seas*, both *Vniversall* and *Nationall*. They are not pure neither, as are the waters of that Sea mentioned, *Revel.* 4. 6. *which was of glasse like unto Crystall*, nor like that pure river described *Revel.* 22. 1. *which was a water of life, cleare as Crystall, proceeding out of the throne of God, and of the Lambe.* But it is a *water* of a mixt kind, between pure and altogether corrupted, as there is a kind of *mixt naturall waters*, as was noted before, which are neither altogether fresh nor altogether salt, but brackish, even so the waters of this *Mysticall sea* are, I say, of a mixt kinde of water; as that *sea* described *Revel.* 15. 2. *which was as it were a sea of glasse mingled with fire*, and not simply nor solely a *sea of glasse*, but onely *as it were*, that is [v] seeming onely to bee so, neither pure nor cleare, but very obscure and intricate, not onely because it was mingled with humane doctrine & philosophie, drawne out of the [u] *bottomlesse pit*, *Revel* 17. 8. but with the fire of hot persecution also, which is the Sea, whereof the Spirit of God speaketh in this text: I meane the Sea of *Euphrates*, upon which these seafaring men did exercise

[t] He that was last the head of this Nationall Hierarchy, had manifestly corrupted all both doctrine and worship, had hee not beene betimes prevented by the Parliament, as it appeares both by his conference with the Iesuite, also by the late Canons, and by his most tyrannicall actions and cruell proceedings against the Saints and faithfull servants of God.

[v] Even as the woman described *Revel.* 17. 3. seemes to differ much from that Beast mentioned *Revel.* 13. 1; &c but yet *she sits upon the same beast with seven heads and ten hornes*; but without either bit or bridle in her mouth to guide it: signifying that this woman is rather guided by the beast, having the like Naturall properties of such a *brutt beast*, *led with sensualitie*, as speakes the Apostle Saint *Peter* 1. 2. 12. and altogether as malicious, cruell, and abominable, if not more; because indued with more reason and knowledge, altogether perverted and abused. And though the said woman

woman be alſo more gloriouſly arrayed, as you ſee verſe 4. of the ſaid 17 Chapter, then the beaſt, yet ſhe is covered all over *with names of blaſphemie*, worſe then the ſpotts of the ſaid *Panthere*. And though *ſhee hold in her hand a cup* which ſeemes to bee of gold, yet it is but of ſome baſe metall, only guilt over, and thereby but diſguiſed, and howſoever, it is but full of abominable doctrines, and of the *filthineſſe of her fornication*, *whereby* (as the falſe Prophet *Bilaam*) *ſhee ſeduces and deceives both the Kings of the Earth, and alſo the ſervants of God to commit fornication with her*. Thus it is with this *Nationall Hierarchicall Euphrates* which is the right *Sea* where upon this *whore* ſits, as it will appeare by that which followeth. u Therefore called *the depth of Satan*, *Revel.* 2.24. In which pit it was confined of old by the ancient fathers with *Pelagius* the firſt author thereof in the Councell of *Carthage*, kept *anno* 422. who was an *Engliſh* man borne, once one of the chiefe Monkes of that famous Monaſterie of *Bangor* in *Cheſter*, as it appeares by that verſe of *Proſper*, *Peſtifero vomuit coluber ſermone Britannus*, ſpeaking of the ſaid *Pelagius*, comparing him in reſpect of his falſe doctrine to a Serpent, a right broode of the old Serpent, one of thoſe that is repreſented by one of the rods of the charmers of *Pharaoh* which were turned into ſerpents, but devoured by that of *Aaron*, mentioned *Exod.* 7. 11, 12.

their trading, (for and in the behalfe of theſe forenamed Merchants) before it was dried up, as now it is. Which is alſo the very cauſe why theſe ſea-frogs are thus troubled, and ſo much diſquieted, as it appeares by their forementioned meſſage and complaint. At the ſhore whereof the Kings of the Eaſt mentioned *Revel.* 16. 12. that is the true reformed Chriſtian *Iſrael* or Church of God, had now ſtood for a good while, waiting for a fit and proſperous paſſage over it, being there at length arrived, after a moſt tedious and troubleſome journey, through that barren and unfruitfull deſert of Idolatrie and ſuperſtitious worſhip; having alſo by the wonderfull mercy of God, and gratious favour towards them, gotten the victorie of the beaſt, and of his image, and of his marke, and of the number of his name, fitting and tuning in the meane while the harpes of God, that when they ſhould have paſſed over that broade, deepe, overſwolne, and fierie *Euphrates* they might more freely, and joyfully * *ſing the ſong of* * Revel. 15. 3.

Moſes the ſervant of God, & the ſong of the Lambe. For then ſhould they have indeed greater occaſion, then they yet had to ſay, as you ſee *Revel.* 15.3 *great and marvellous are thy workes Lord God Almighty, juſt and true are thy waies, thou King of Saints*: as it is effected by them being paſſed over the ſaid *Euphrates*: wherfore they having ſung the *Hallelujah* there mentioned, they alleadge for a reaſon theſe words following in the ſecond ver. of the 19. chap. of the ſaid *Revelation, for* * *true ſay they, & righteous are thy judgements, for thou haſt judged the great whore, which did corrupt the earth with her fornication, and haſt avenged the blood of thy ſervants at her hand.* As it was impoſſible for them to doe before, (no more then the *Levites* of old could, *when thoſe that had led them captive to Babylon required of them to ſing upon their harps one of the ſongs of Sion*) being hindred there from *by the ſaid Hierarchicall ſea*; ſtopping their courſe till then by her hot burning fiery waters of perſecution, & moſt intollerable tyrannicall pride: by which ſhe doth yet what ſheé can by the meanes of her ſaid Emiſſaries to keepe thē from paſſing over it: but all in vaine, being now dryed up, & a very wide gate, yea a moſt large & ſpacious way being opened & prepared, for the ſaid Church & children of God, to goe now without danger over it, and to enter without any great reſiſtance in her *Babyloniſh Church*, to beate downe their x new erected Altars, to overthrow all their Idols & Crucifixes, and utterly to aboliſh and caſhire out all falſe ſelfe will worſhip & ſuperſtitious ceremonies, & in ſtead thereof to ſettle & eſtabliſh the true Kingdome of Chriſt, to be governed by his moſt holy lawes and heavenly ordinances: as *Moſes* com-

* 19.

Pſal. 137. 3.

x This ought to be done by the Chriſtian *Iſrall* as ſoone as they ſhall have rooted, out of the Church of God, all the Hierarchicall power and authority of Archbiſhops and Dioceſan Biſhops.

commanded often the *Iſraelites* to doe, when they ſhould once be entred into the land of *Canaan* after they had paſſed over the Jordan.

And becauſe this Jordan, (with the drying of it, and paſſage over it, by the ſaid children of *Iſrael*, under the leading of *Joſhua*, yea all their voiage along the forementioned wilderneſſe of *Canaan*) is a true prototype of this *myſticall Euphrates*, ſo often mentioned before, as it appeares by that which the Apoſtle in his 1 *Cor.* 10.6. and 11. (ſpeaking of the things that came to the *Iſraelites* in the wildernes) ſayes of them that the were types, τυποι as it expreſſed in the originall, *and that they are written*, ſaith he, *to admoniſh us*, &c. Therfore that we may the better underſtand the myſterie of this *drying up* and paſſage over the ſaid *Euphrates*, it is very requiſite that we ſay firſt, ſome what of the laſt Journeys of that Ancient people of *Iſrael* along their ſaid wilderneſſe. All of them together are in number 42. as is before noted, which may be divided in three generall parts. The firſt whereof doe comprehend thoſe that were made by them from *Rameſes* in *Egypt*, till they came to *Mount Sinai*, *where they pitched* ✶ *in the third moneth when they were gone foorth out of the Land of Egypt*, where they had remained almoſt a whole yeare; as it is manifeſt by that which is ſaid by *Moſes*, *Num.* 10. 11. In which mount God gave them his law, with his ordinances and holy ſtatutes, concerning his worſhip; and thereby did covenant with them, *that if they would obſerve and keepe them, hee would be their God, and they ſhould be his people.* Yet nevertheleſſe they preſently brake it, falling to Idolatrie in worſhipping of the * *golden calfe made by Aaron*

* Exod. 19. 1.

* Exod. 32. 1, 2, &c.

Aaron the High Priest; the which first part comprehends eleven Mansions or Journeyes.

The second part is from that *Mount* of *Sinai*, to that other of *Hor*, where *Aaron* died; in which they did but wander up and down the said desert, advancing never a whit towards the said promised land of *Canaan*, but recoiling rather from it, in w^ch^ wandering they continued for the space of almost 38. yeares, and made, during all the said space of time, twice eleven Mansions, which were thus doubled, because of those two great capitall sinnes, committed by them against the Lord: the first whereof was the foresaid Idolatry, and the second their generall rebellion and revolt, which happened at that place called therfore * *Rimmon Perets*, mentioned *Numb.* 33.19. The third & last part is from the time of their departure from that mountaine of *Hor*, after their * *thirty dayes mourning for the death of Aaron*, a type also of the mourning mentioned in this chap. begun (when ɣ *Iezabel* was first *cast into a bed*) by the Kings of the earth, *which had committed fornication with her, cast* also with her *into great affliction*, by the meanes of the second plague inflicted upon her, by the *powring out of the second Viall*, as wee will shew presently: continued by the *Merchants of the earth*, at the *powring out of the third Viall*; and now termined by these *Mariners*; both of them the right children of the whore *Iezabel*, ‖ * *killed together with her, with death.* That last period I say, beginning at their departure from that Mount *Hor*, continued

* Numb. 33. 19. see also Numb. 14. 1. &c.

* Numb. 20. 29.

ɣ Compare these places of the *Revelat.* which are parallels, *viz.* *Revel.* 2. 22. 23. with *Revel.* 9. 18. 20. with chap. 11. verse 13. and chap. 16. verse 3, 4, 6. and chap. 18. verse 9. 11. and 17. all which well considered will give a great light for the right understanding of these mysteries.

‖ *Revel.* 2. 23. ɣ That phrase noteth a double death, viz. both corporall and Spirituall, the like is noted, *Gen.* 2. 17.

till

till their firſt entrie into the ſaid land of *Canaan*: when they encamped in *Gilgal*, * *in the Eaſt ſide of Iericho*; entring therfore into the ſaid land at the Eaſt part therof, as our paſſengers over this myſticall *Euphrates*, are called miſtically the Kings of the Eaſt, as it will appeare by & by. This laſt period containes nine journeyes, [a] in all forty two. At the laſt of which journeyes, viz. at the latter end of the thirty ninth, and about the beginning of the fortieth, the ſaid people pitched at *Habarim*, ſtanding there as it were in heapes, or companies of peoples deſirous and readie to paſſe over the ſaid *Jordan*, being now ſo neere unto it. [b] But the time of their ſaid paſſage being not fully accompliſhed, they were therfore faine to ſtay yet a whilelonger in the wildernes, which is before *Moab towards the Sun-riſing*, as it is ſaid *Numb.* 21. 11. from whence being removed, they *advanced to Beer, that is* (ſaith *Moſes*, *Numb.* 21. 16.) *the well whereof the Lord ſpake unto Moſes, gather the people together, and I will give them water. Then Iſrael ſang this ſong, ſpring up O well, ſing ye unto to it.* [c] *The Princes digged the well, the Nobles of the people, digged it, by the direction of the Law-giver, with their ſtaves.* [d] At which time they fought againſt *Sihon* King of the *Amorites*, * *and ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Iabok, &c.* —*Then they turned and went*

* Ioſh. 4. 19.

[a] Anſwering to the 42. monethes of the Chriſtian Churches pilgrimage through the forenamed deſert of Romiſh Idolatries and ſuperſtitions.

[b] Thus was the Church of God in *England*, and elſe where in great hope of a totall and finall deliverance, out of the ſaid deſart-like popiſh Religion, when King *Edward* the ſixt came to the Crowne, but ſoone after fruſtrate thereof by his untimely death, and therefore forced to ſtand at that

glaſſie Sea, or miſticall *Euphrates*, mingled with fire &c. mentioned *Revel.* 15. 2. a place parallel to this, being the right type of that. [c] A type of the Parliament in King *Edward* the ſixt, and in Queene *Elizabeth's* time. [d] The meſſage ſent by *Moſes* to the Kings of the *Amorites* before the paſſage of the *Iordan* mentioned *Numb.* 21. 21. &c. falles in the time, or hath for its Antitype the time of the two *Maries* Queenes, the one of *England*, and the other of *Scotland*, who would not permit the true Reformed Religion to be eſtabliſhed in their Kingdomes, but rather oppoſed and perſecuted it as much as they could, being the hornes of the Beaſt-like *Hierarchie*. * *Numb.* 21. 24. and 33.

up by the way of Baſhan, and fought againſt Og the King of Baſhan, and ſmote him likewiſe, and his ſonnes and all his people. This *Og was a mighty gyant,* * *Deut.* 3. 11. [c] *Who only remained of the remnant of the Gyants, whoſe bedſtead was a beſtead of yron, of nine cubits long & fowre broad, after the cubit of a man.* He ſaith alſo, that his land *was a goodly ſoyle, the paſtures whereof nouriſhed ſtrong and fat cattell,* being watered by the foreſaid *Iordan,* which doth runne through that ancient land of *Iſrael* dividing *Galile* from *Iudea,* having two ſpring heads, *viz.* *Dan* and *Ior,* whence it tooke its name of *Iordan*; [f] ſignifying the river of Judgement, or a caldron of Judgement, &c. It is to be noted further, that in its courſe along that countrie, it maketh two lakes or Seas, whereof the one is greater then the other: the leaſt is called *waters of Merom.* By which all the Kings of *Canaan,* to the *number of foure and twenty, aſſembled by* * *appointment to fight againſt Iſrael, with all their hoſt, in multitude as the ſand that is upon the ſea ſhore, with horſes and chartes very many, &c.* The other which is a great deale bigger, is called in the old Teſtament the * *Sea of Chinnereth,* and in the new, the * *Lake of Genezareth,* or *the* * *Sea of Galile,* from which having runne a long way of ſome forty miles, it falleth in the *dead ſea of Sodome,* of which it is, as it were, ſwallowed up. Which Sea hath no viſible intercourſe with the Ocean; and is ſurnamed *dead,* becauſe no living thing can endure its bituminous ſavour: from abundance of which matter, it is alſo called *Lacus Aſphaltites,* a right type of *Hell* (once filled with the dead bodies of the Jewes flying before the *Romans,* in that lamentable, and laſt deſtruction

c The Vice-Roys of this Chriſtian *Baſhan* (but eſpecially the laſt of them, *Wilham Laud* the remnant of the Gyant Popes, was a mighty Gyant though of a little bodily ſtature) having for their ordinary beadſtead, a very ſpacious *Lambeth,* which hath proved very often a hot burning furnace of yron to many of Gods faithfull ſervants, when the High-Commiſſion Court was kept there,

f See *Rob. f. Herrey,* Common places, firſt Table.

* Ioſh. 12. 1. 2. &c.

* Numb. 34. 11.

* Luke 5. 1.

* Mat. 4. 18.

ſtructiõ of *Ieruſalem*, preſuming (upõ a falſe ground) that it would drie it ſelfe, and give them paſſage as it had done in former ages to their forefathers:) To which alluſion is often made in this book of the *Revelation*, as namely in the puniſhment of the chiefe enemies of the Chriſtian Church.

Moſes having thus conquered theſe two forenamed Kingdomes of the *Amorites*, it is ſaid *Deut.* 3.12.13. *that he gave the Cities thereof unto the Rubenites, and to the Gadites. And the land of Gilead and all Baſhan, being the Kingdome of Og, hee gaue unto the halfe tribe of Mnaſſah, &c.* But it was upon this condition, that they themſelves ſhould not ſtay therein yet, but *paſſe over the Iordan armed before their brethren the children of Iſrael, all of them that were meet for the warre: untill the Lord had given reſt unto their brethren, as well as unto them, &c.* and then, as ſaid *Moſes* unto them, *they ſhould, after that, returne every man unto the poſſeſſion which God had given them*, and not before. Then the people of *Iſrael*, went forward advancing to their laſt Manſions or Journeys, viz. to the 41 and 42. and pitched all along the ſaid river *Iordan*, from * *Beth-jeſimoth*, ſignifying *the houſe of Deſolation*, to *Abel-ſhittim*, ſignifying *ſorrow of thornes*. As it happened indeede unto them, both for their corporall & ſpirituall whoredome, the one, that is the corporal, committed with the daughters of *Moab*, * *and the ſpirituall whoredom (through the counſell of Balaam) committed in treſpaſsing againſt the Lord for worſhipping of Peor, wherefore the plague came among the congregation of the Lord. And there dyed in that plague, foure and twenty thouſand*: For which cauſe the Lord commanded

* Numb. 33. 49.

* Numb. 31. 16.

* Numb. 25. 9. and Deut. 32. 50.

Moſes to * *revenge the children of Iſrael of the Midianites*, after which * he was gathered unto his people; for neither he nor *Aaron* his brother (becauſe they were Miniſters of the Law, who made nothing perfect, *Heb.* 7. 19.) could not introduce the people of God into the land of *Canaan*; but *Ioſhua* (a true type of the Kingly office of Chriſt and *Eleazar* another type alſo, in that the Prieſthood was renewed in his Perſon, but manifeſtly changed in Chriſt, which was not * *made Prieſt after the Law of the carnall commandement, but after the power of the endleſſe life, after the order of Melchiſedec.*) By whoſe miniſterie the ſaid *Iordan* was dryed up, that all the *Iſraelites* might goe drie cleane over it, as it came to paſſe, * *as ſoone as the Prieſts that bare the Arke of the Covenant of the Lord of all the world had taken it upon their ſhoulders, and had dipped their feet in the brim of the water*, (which was in the time of harveſt at which *time Iordan did commonly overflow all his bankes,*) for even then * *the waters which came downe from above, ſtood and roſe up upon an heape, but the waters that came downe towards the ſea of the wilderneſſe, which is the ſalt ſea*, or lake of *Sodome, failed, and were cut off; and the people paſſed over, right againſt Jericho: And the ſaid Prieſts ſtood firme on drie ground in the midſt of Iordan, and all the Iſraelites paſſed over on dry ground, untill all the people were paſſed cleane over Iordan.* But note now that in paſſing over the ſaid *Iordan*, * *the ſonnes of Reuben, and the ſonnes of Gad, and halfe the tribe of Manaſſes went over before the children of Iſrael armed, as Moſes had ſpoken unto them.* It is alſo added concerning the time of their ſaid paſſage, verſe 19. that it was * *the tenth day of the firſt*

* Heb. 7. Verſe 16.

* Ioſh. 3. 13. 15. and

* Verſe 16. and

* Verſe 17. and 4. 12.

* Verſe 19. 20.

*first moneth, & that then they encamped in Gilgall in the East border of Iericho, where Ioshua did pitch the twelve stones which they had taken out of Jordan, that they might be for a memoriall unto their children for ever. There also the Lord did say unto Ioshua, * that he should make some sharpe knives, to circumcise againe the children of Israel the second time: because all the people that were come out of Egypt that were males, even all the men of warre, were dead in the wildernesse by the way, because they had not obeyed the voyce of the Lord; wherefore the Lord had sworne unto them, that he would not shew them the Land which the Lord had sworne unto their fathers, that hee would give them. And when they had done circumcising all the people, they abode in their places in the campe, till they were whole. After * the Lord said unto Ioshua, this day have I taken away the shame of Egypt from you. There also they kept the Passeover on the fourteenth day of the moneth at even, in the plaines of Iericho: And they did eate of the old corne of the land, on the morrow after the Passeover. And the Manna ceased, on the morrow after they had eaten of the old corne of the land, neither had the children of Israel Manna any more, but they did eate of the fruit of the land of Canaan that yeare.*

* Iosh. 5. 2. and verse 4. &c.

* And verse 9. 10. 11.

Having said thus much, of these last journeys of the *Israelites*, and of some of the chiefe accidents which befell them about their passage over *Iordan*, fit for the better understanding of the matter now in hand, concerning the drying up, of our said *Misticall Euphrates*, and deliverance of the Christian *Israel* out or their forementioned *desert*; we must now apply the same to our said purpose, thereby to give also (according to our former promise in the Epi-

ſtle to the Reader) ſome taſt of the parallell there mentioned; very neceſſary, not onely for the clearing of many miſteries that are yet very obſcure in the booke of the *Revelation*; but alſo that we may with greater admiration obſerve the waies and wiſe proceedings of the Lord, in this reformation of his Church, now by him taken in hand, and in ſome good meaſure by him already effected: as the ſame was repreſented unto us in the old type of the old Teſtament, and foretold both by him, and by many of his Apoſtles in the new: which will be alſo a moſt ſure guide to direct us, thereby to follow him, and to give him the glory due unto him for all. And to this end we muſt know that about the latter end of the forementioned third and laſt great period of time (whrein that Journey of the 42. Moneths of our ſaid Chriſtian Iſrael, through their ſaid wilderneſſe was divided (which we ſhewed to beginne in the time of *Iohn Wickleff*, in the yeare 1380. of Chriſt, when the ſaid people began to iſſue out of it:) the ſaid Chriſtian Church I ſay having ſuſtained many ſtrong oppoſitions, and moſt cruell perſecutions, during the ſpace of ſome two hundred yeares, that ſhe was a paſſing through that hideous deſert full of moſt cruell * fiery ſerpents (I meane the 5 fires of perſecution which had beene ſince that time kindled by the Pope in all the Kingdomes of his dominion) the ſame were at laſt ſomewhat moderated, eſpecially in *England*, when *Henry* the eighth had baniſhed the [b] Pope from thence: who though he continued the ſaid perſecution, yet was it not ſo hot as before. But after his raigne they were altogether extinguiſhed in *Edward* the fixt his time;

g Henry the third was the firſt which cauſed Chriſtians to bee burned in *England* at the inſtigation of *Arundel* then Archbiſhop of *Cant.* about the yeare 1397.

* Numb. 21. 6.

[b] The time when the Pope was baniſhed out of *England* was in the yeare of Chriſt 1534 one yeare after the birth of Queene *Eliz.* *Paul* the third being then Pope of *Rome*, a moſt prophane ſcoffer of Chriſt; He curſed the ſame King *Henry*, and gave his Kingdome to whomſoever could get it.

time: & though they were kindled againe by *Marie*, who ſucceeded the ſaid *Edward*, yet the great heate thereof was within few yeares after ſo quenched in Queene *Elizabeths* time, and by her meanes, that the Church was then in great hope that it ſhould have bin altogether delivered, & that they might then without any great difficulty have come to the end of their ſo much deſired journey, for in the very beginning of her raigne ſhee (following the example of her ſaid brother *Edward*, who as another *Moſes* had begun the ſaid reformation) *with her Princes, Peares, and heads of Peoples* aſſembled in Parliament, aboliſhing all falſe Antichriſtian Idolatrous doctrine * *digged with their ſtaves of authoritie with the lawgiver, a well of cleare doctrine* as it is noted before, wherby ſhe did refreſh as (with cleare coole *water of life*) her thirſty people, giving alſo by this meanes a fit opportunity to prepare & tune *the harpes* of God; that they might be ready *to ſing the ſong of Moſes the ſervant of God, & the ſong of the Lamb* when they ſhould have bin paſſed over. And therby did ſhee in a very little ſpace of time, conquer unto Chriſt the whole Kingdome of *England*, a moſt glorious conqueſt indeede, yea much greater then that of *William* ſurnamed the Conqueror. At "which change all Chriſtendome ſtood amazed "ſaith the Hiſtorie, that it could ſo eaſily be effect- "ed without ſedition, though it was not ſuddenly "made, but by little and little by degrees: for the "Roman Religion ſaith hee, continued in the ſame "ſtate it was firſt, a full moneth and more, after "the death of Queene *Mary*. The ſeven and twenti- "eth of *December*, it was tolerated to have the Epiſtles

* Numb. 21. 18.

Dartie.

"piſtles and Goſpels, then the ten Commande-
"ments, the Symbole, the Letany, and the Lords
"Prayer, in the vulgar tongue: The two and
"twentieth of *March*, the Parliament being aſſem-
"bled; the Order of *Edward* the ſixt was reeſtabli-
"ſhed, and by the Act of the ſame, the whole uſe
"of the Lords Supper was granted under both
"kinds. The foure and twentieth of *Iune*, in the
"yeare following, by the authority of that which
"concerned the uniformity of publique Prayers,
"and adminiſtration of the Sacraments, the Sacri-
"fice of the Maſſe was aboliſhed, and the liturgie in
"the *Engliſh* tongue, more and more eſtabliſhed. In
"the moneth of *Iuly*; the Oath of Allegiance was
"propoſed to the Biſhops and other perſons: and
"in *Auguſt* Images were thrown out of the Temples
"and Churches, and broken, and burned. The
"like being done alſo by her meanes and aſſiſtance,
"the very ſame yeare in *Stotland*. Now as God
had given the two forenamed Kingdomes of *Sihon*
and *Og* to *Iſrael*, as the firſt fruits of their inheri-
tance, in like manner doth hee give theſe two to his
Chriſtian *Iſrael*; and both of them were to bee in-
couraged thereby againſt the reſidue of their ene-
mies beyond the river; ſo that, that which *Moſes* ſaid
then, to the one may truely be ſaid to both; * *That*
they had ſeene what the Lord their God had done unto
theſe two Kingdomes, and the like ſhould the Lord doe,
unto all the Kingdomes whether they ſhould paſſe, & that
therfore they ſhould not feare them, becauſe Iehovah their
God would fight for them, & do unto them as he had done
to thoſe two & their land: for which alſo both of them
were to be thankfull unto God, and to ſing his
prayſes

* Deut. 3. 24.

praiſes as it is ſaid in the hundred thirty ſixe *Pſalme* * *Confeſſe ye to Iehovah for hee is good, for his mercy endureth for ever: Sihon King of the Amorites, for his mercy endureth for ever: And Og the King of Baſan, for his mercy endureth for ever: and gave their land for an heritage; even an heritage unto Iſrael his ſervant, for his mercy endureth for ever.*

* Pſal. 136. 19,20,21,22.

Thus did that moſt triumphant like Queene conquer thoſe two kingdomes in a ſpirituall manner, putting the laſt hand to the ſtripping of the Popes Authority in the ſaid Kingdoms,[h] which was begun even from the time of the forementioned *Wickleff*, when hee did teach againſt the Supremacie of the Pope, & temporaltie of the Cleargie, Monks & pardons; affirming likewiſe that the Church of Rome was the Synagogue of *Hell*, and his Clergie heretickes: whoſe doctrine was even then, much favored by King *Edward* the third, and many of his Nobles, who withſtood with great courage the exactions of Pope Clement the ſixth. Neither could it bee extinguiſhed ever ſince that time, in the ſaid kingdome, though it was moſt miſerablie perſecuted, in the moſt part of the profeſſors thereof, by the Biſhops there, even till *Henry* the eight, who baniſhing the Pope, as is already ſaid, out of the land, ſtripped him by this meanes, of his Hierarchichall power there; In which worke his ſaid ſonne *Edward* the ſixt continued during his time; but Queene *Mary* ſeeking to reinveſt him againe in the ſame, ſhee was cut ſhort by God, who then raiſed that Heroicall Virago forenamed Queene *Eliza-*

[h] *Aarons* ornaments of honour and glorie were many, viz. 12. in number, whereof he was not ſtripped all at once but peece by peece, and one after another, leaſurly, being loath to dye (before he entred into the land of promiſe) as well as *Moſes*, and both as unwilling, to be thus ſeparated the one frō the other: The Pope was much more loath to be ſtripped of any part of his power and glory, to be caſt out of his earthly *Canaan*, and therefore hath hee ſo much ſtrugled with thoſe that have at any time attempted to ſtrip him of any part thereof.

beth, in whoſe time and by whoſe meanes under God, the ſaid Hierarchicall authority of the Pope himſelfe, dyed as it were, or fell there downe to the ground. But yet herein theſe worthy Princes did but in ſome manner even as *Moſes*, when he ſtripped *Aaron* the High Prieſt, of his Pontificiall ornaments, which preſently after he * *did put upon Eleazar his ſonne*: ‡ And ſo did they when after the ſtripping of the ſaid Pope, they did inveſt the Biſhops, his true right progenie (and that by the authority of their Parliaments) of the ſaid *Hierarchicall* power) which hath continued hitherto; and ſince become the right *Nationall Euphrates* forementioned, or glaſſie Sea mingled with fire. And though in the ſaid time of Queene *Elizabeth* the ſaid renewed, or rather changed, and as it were, new ſhifted *Hierarchie*, did aſſume but a little power, being but as in its infancy, and daring not to ſhew the hornes of the Beaſt, whereupon this *Hierarchicall Harlot* was moſt gloriouſly mounted, yet gathering ſtrength by little and little, as the rivers doe commonly, (which though neere their ſource or ſpring, their ſtreames be but ſmall and weake,) yet in the continuance of their courſe by the gathering together of many rivolets or ſmall ſtreames, they become at length broad, deepe, and ſtrong, yea able to beare the greateſt trading ſhips, even as the *Thames* it ſelfe, or rather that literall *Euphrates*; as we ſee it deſcribed by the Holy Ghoſt in the Propheſie of *Iſaias* chap. 8. 7. in that threatning of the people of *Iudah*, ſaying unto them, that *becauſe they had refuſed the waters of Shiloah which ran ſoftly, &c. therefore the Lord would bring up upon them, the waters*

* Numb. 20. 28.

‡ If the Parliament now aſſembled ſhould but clip the ſuperfluity of B. B. wings that they might not ſoare ſo high as they have done hitherto, they ſhould then goe no further in the reformation, then the ſaid Princes did which God forbid who looketh for much more at their hands, and the Chriſtian Iſrael of God alſo in this glorious time of reformation

ters of the river, mighty and great; meaning indeed, the King of *Aſſur*, as it is expounded in the very next words; but alluding to the ſaid *Euphrates*, which did water the land of *Aſſyria*, ſo hath this *myſticall* done, to which alſo the ſame Spirit of God alludeth, ſpeaking of it in this book of the *Rev.* as it was ſhewed before: ſo that, that which the Lord ſaid then, to the ſaid people of *Iudah*, may very fitly be applyed to the people of this land: That becauſe they had refuſed, both in the time of King *Edward* the ſixt, and alſo of Queene *Elizabeth*, * *that pure river of water of life, cleare as Chryſtall, proceeding out of the throne of God, and of the Lambe*: I meane the the true Liturgie or worſhip of God, together with the true diſcipline of Chriſt or Church goverment (both profered unto them, then, both by *Martin Bucer* and *Peter Martyr*) *grounded and* drawn out of the doctrine of Chriſt, & of his holy Apoſtles, as we find it expreſſely inſtituted by him, ſaying firſt, concerning the ſaid Liturgie; * *that it is in vaine to worſhip him, teaching for doctrine, mens precepts:* And that all ſuch doe onely *draw neare unto him with their mouth, and honour him with their lips, but their heart is farre off from him.* Yea, in ſo doing they do * *but worſhip that which they doe not know*, as he ſaid to the woman of *Samaria*, *Iohn* 4. 22, 23, 24. for then was that time come of which he ſpeaketh there, *when the true worſhippers were to worſhip the father in ſpirit and truth, for then the father did require ſuch to worſhip him. For God being a Spirit, they that worſhip him, muſt worſhip him in ſpirit and truth.* And concerning the ſaid Diſcipline, obſerve onely theſe few places, viz. *Mat.* 5. 22. and 18. verſe 15, 16, 17, 18. and chap.

* Revel. 22. 1.

* Mat. 15. 8, 9.

20. verſe 25, 26, 27, and 28. where is ſet downe the true patterne thereof, (I doe but name them, becauſe I intend not to ſpeake of this now.) renewed as it were, by him, after his Reſurrection, as S. *Luke* tells us, *Acts* 1. 3. where he ſhewes that Chriſt *was ſeene of his Diſciples*, and heard too, as ſaith Saint *John* in his firſt Epiſtle chap. 1. verſe 1. *ſpeaking of thoſe things* which did concerne the true Government *of his Kingdome* of Grace, and that *by the ſpace of fortie dayes*, as he had beene with * *Moſes* in the mountaine under the Law, when he gave him the patterne of the Tabernacle, & of all the inſtruments thereof; which were then to bee imployed in his holy worſhip then inſtituted by him; wherin as *Moſes* ſhewed himſelfe very faithfull *in all the houſe of God*, as the Apoſtle doth teſtifie *Heb.* 3. 5. the ſame may we ſay of the Apoſtles, concerning the Govenment of this houſe of Chriſt. But as the ſaid Iewes, I ſay, did then refuſe ſuch waters, ſo the ſaid people refuſing both the ſaid pure and ſimple worſhip of God and true Church Diſcipline, and preferring to it, that *vaine, frothie, pompous, humane will worſhip or Liturgie* of Rome, ſome what refined I confeſſe, but yet the very ſame in ſubſtance, therefore *did the Lord bring upon them* that proud Prelaticall, Hierarchicall Church governement, by the meanes of it. The which hath at length * *broken into* England, eſpecially, and hath ſo *overflowed* and *paſſed through it*, that *it is come*, not only *to the neck*, but even to the very top of the cheekes and ‖ eares of ſome of the beſt ſervants of God, ſome of them having had their eares cut with the Knife made as it were *of the glaſſe of that* * *glaſsie ſea* and burnt with the fire thereof;

* Exod. 24. 18 and 25. 9. and 40.

* Iſa. 8. 7.

‖ As Doctor *Leiton* and M. *Prin*, M. *Burton*, and D. *Baſtwick*, two couples of the worthy witneſſes of Chriſt.

* Revel 15. 2.

yea

yea *it had ſo ſpread out its wings, that it had covered the breadth of the land*: becomming thereby impaſſable, *and like the raging ſea, that cannot reſt, whoſe waters caſt up mire and dirt*, as ſaith the Prophet *Iſa.* 57. 20. as it proved (eſpecially, when the ſaid Chriſtian *Iſrael* of God, was ready to paſſe over it.) As the waters of the forementioned *Jordan*, did then overflow and *fill all his bankes* (*as ſoone as the feet of the Prieſts, that bare the Arke, were dipped in the brinke of the waters thereof*, thereby to *prepare the way* for the ſaid children of *Iſrael to paſſe over it*, after the drying thereof,) even ſo did, then eſpecially, that *Hierarchicall powerfull tyrannicall ſea* (flowing from that forementioned [1] head thereof) raiſe to ſuch a height of pride, and inhumane cruelty, that it did overflow and runne over all power and authority both divine and Humane; and became thereby ſo intollerable, that no humane creature was able, to withſtand, reſtraine, or reſiſt it: So that in a ſhort time, it had eaſily (as another deluge) overflowed and deſtroyed the whole land, and by its moſt *deadly waters*, of *Popiſh and Arminians* falſe doctrines and ſuperſtitious ceremonies, *killed every ſoule living*, yet in that *tyrannical* ſcalding *ſea*; according to the propheſie of Chriſt, therein truely accompliſhed, recited *Mat.* 24. 22. ſaying that *except thoſe dayes* (meaning the dayes of the great tribulatiō, mentioned & deſcribed by him, in the next preceding words; which can bee no other then the thouſand two thundred and ſixty dayes of this chriſtian Churches pilgrimage through her ſaid deſeart, ſo called *Revel.* 7. 17.) except ſaith he, *they ſhould be ſhortned, there ſhall no fleſh be ſaved: but for*

* Ioſh. 3. 15.

I It is very conſiderable that as the river *Jordan* (the prototype of this Nationall Euphrates, as is noted before) hath two ſprings or chiefe ſources, the one called *Ior*, and the other *Dan*: even ſo this miſticall Euphrates, hath two chiefe heads, viz. two Archbiſhops, ſee the emblem in the frontiſpice of this treatiſe.

the elects ſake thoſe dayes ſhall bee ſhortned: As it is now manifeſtly come to paſſe, by the wonderfull
* Pſal. 65. 2. mercy of God; who being a God * *that heareth*
* Pſal. 102. 17 18, &c. *prayers* (as the Prophet ſaith) hath at laſt * *looked downe from the higheſt of his ſanctuary, and hath from Heaven beheld the earth; to heare the groanings of the priſoners, and to looſe thoſe that were appointed to death, and hath regarded the prayer of the deſtitute, & not deſpiſed their requeſt*: as it is ſaid in that Propheticall Pſalme, that was then written, for the *generation to come, and for the people which was to be created a new*. For he is no idle ſpectator of the wrongs done unjuſtly to his ſervants; but rather, ſuch a one, as doth
* 1 Pet. 5. 5. uſually * *reſiſt the proud Hamans* of the world, *ſcattering them in the imagination of their hearts, and putting downe the mighty from their ſeates*. As the moſt bleſſed Virgin *Mary* doth ſing, *Luke* 1. 52. 53. and as we ſee it already begun by the almighty power of God, who hath taken in hand that proud *Hierarchicall* whore even in the very time when in her over-
* Revel. 18. 7, 8. ſwelling pride * *ſhee moſt glorified her ſelfe, ſaying in her heart, I ſit a Queene and am no widdow, and ſhall ſee no ſorrow*: as ſhe is brought boaſting of her ſelfe, *Revel.* 18. 7. 8. Whereupon the Angel denouncing her laſt ſentence of condemnation, ſaith of her, in the next words. *Therefore muſt her plagues come in one day, death and mourning, and famine, and ſhee ſhall be utterly burnt with the fire of* Excommunication, *for ſtrong is the Lord God who judgeth her*; Who therefore doth now ſtirre up thoſe that, at firſt, had given
* Ibid. 17. 16, their * *power and authoritie to the beaſt, to hate alſo this whore, to make her deſolate and naked, and to eate her fleſh, and to burne her with the ſaid fire*. Having

to

to that very end, especially, gathered them together to fight *this great battell, of the great day of God Almighty*, now happily begun, *in the place called in the Hebrew tongue, Armagedon, Revel.* 16. 14. 16. I meane the Parliament or Heavenly Assembly so called, *Revel.* 11. 12. and 19. 1. at this time Assembled by the most wise afore-ordained decree of God, mentioned in that fore-alleadged place of *Revel.* 16. and by his most gracious mercy, towards his poore afflicted Church and children, (who had for a very long while groaned under an heavier burthen, of ceremonious superstitions and Idolatries, then was that of the *Egyptian* servitude) thus to fight the battells of the Lord, against the said nationall whore *which did corrupt the earth with her fornications, to avenge by that meanes, the blood of his servants at her hands, Revel.* 19. 2. (making thus *the tenth part of the great City*: to fall in this conflict, together with *seven thousand men of name, Revel.* 11. 13. (That the forementioned *way of the Kings of the East may be prepared* to goe against great Babylon it selfe, *to give unto her the cup of the wine of the fiercenesse of Gods wrath. Revel.* 16. 19.)

Therefore goe on in the name of God, ye worthies of the Lord, in doing, with boldnesse and courage, this wonderfull worke of his, now by him committed unto you; and heare him speaking to you, by me his meane and unworthy servant, as hee spake of old to that great leader of Israel *Ioshua*, saying, *Now therefore arise, and goe over this said Euphrates, you and all the people, unto the said Canaan of true reformation, which hee doth give unto them even* to his Christian *Israel*: *Every place that*

* Iosh. 1. 2, 3, 4, &c.

that the sole of your foote shall tread upon, that hath bee given unto you, from one end of the Roman Christian Empire even unto the other; that is all the ten Kingdomes of the Beast, *from the rising of the Sunne to its going downe, shall bee your coast. There shall not any man be able to stand before you, all the dayes of your life: for as he was with* Queene Elizabeth, and before her with *Edward* the sixt that had worthily begunne the said reformation, *so will he be with you. He will not faile you nor forsake you. Be strong and of a good courage: for unto this people shall you divide for an inheritance, the land which hee sware unto their fathers to give them. Onely bee ye strong, and very couragious, that you may observe to doe according to all the words which* Iohn *his servant commanded you in his Name in the* booke of his Revelation, *turne not from it, to the right hand or to the left, that you may prosper whethersoever you goe.* The said *booke should not depart out of your mouthes, but you should meditate there in day and night, that you may observe to doe, to that* Hierarchicall Nationall whore, and to all the popish *Cananites,* not forgetting the proud Arminian *Anakins,*

* Revel. 18.6. *according to all that is written therein.* **Rewarding them all, even as they rewarded you, and giving double unto them according to their workes: in the cup which*

* Iosh. 1.8.9. *they have filled, fill to them double: for then* **you shall make your way prosperous, and then you shall have good successe. Hath not he commanded you? Be strong and of a good courage, bee not afraid, neither be ye dismaid:*

* Revel. 14.11. *for the Lord your God is with you whethersoever ye goe,* and 14. *going* **before you, sitting upon a white horse, whom you must follow* as his *heavenly armies sitting also upon white horses, cloathed in fine linnen, white and cleane.*

cleane. And to that very end I am ſure have you now (even as your moſt worthy brethren the Scottiſh men have done before you) entred into a new Covenant with the Lord, and cauſed all the people of the land to doe the like. [m] A moſt worthy Act of yours, wherein wee are fully perſwaded, that you have beene altogetherguided by the ſpirit of God, and wiſedome from above, as having therby performed that which was typified both of you and of all the Kingdomes of the world, (that are to enter after you into the true *Canaan*, wherein you are now entring, that is, that are ready to imbrace after you: and by your meanes alſo, as wee will ſhew by and by, the true reformation of Religion you have now in hand) in thar action forementioned of *Joshua*, that valiant leader of the ancient Iſrael, according to the commandement of God given unto him to that end [n] *Josh* 5. 2, &c. the firſt inſtitution and ground whereof may bee ſeene *Gen.* 17. from the firſt verſe to the ninth of the ſaid chapter, in which covenant and promiſe thereunto annexed were comprehended as well the Gentiles as the Iewes; and the which God will now fully accompliſh as well to the one as to the other: (according to the ancient prophecies both of *Dan.* 7. 26. & 27. parallell, tothoſe of the *Revel.* chap. 10. 7. and 11. 15. 17. 18. to the very time of the accompliſhing whereof wee are now come.) By the meanes of which covenant (wherein you are thus entred with the Lord) may bee applyed to you both, and to all them that ſhall enter in it, what the Lord ſaid then of the ſaid people of *Iſrael* in the ſaid 5. chap. verſe 9. viz. * *That in the day it was performed, the Lord did*

m The covenant made by both the nations of *England* and *Scotland*, &c. is typified by that action of *Ioſhua* circumciſing the people of *Iſrael* in *Gilgal* preſently after their paſſage over *Iordan* by the expreſſe commandement of God.

n *Ioſh.* 5. 2 &c. to verſe 12. parallell to *Revel.* 19. 4.

* Ioſh. 5. 9.

did take away the ſhame of the ſpirituall Egypt from you. Now therfore, O yeworthies of the Lord, be ye alſo fully aſſured, for your greater encouragement, in the proſecuting of the glorious worke which the Lord and his annointed our gratious Soveraigne the King hath intrulted you with all, that the ſeventh & laſt Angell doth now beginne to blow the ſeventh and laſt Trumpet, at the blowing wherof, you know that *the myſterie of God is to bee accompliſhed as he had declared to his ſervants the Prophets,* in former times; as it is ſaid *Revel.* 10.7. * *even the time of the dead, that they ſhould bee judged, and the time when God ſhould give reward unto his ſervants the Prophets, and to the Saints, and to them that feare his name, to ſmall and great, and wherein hee is to deſtroy them which deſtroyed the earth; powring upon them the ſeventh and laſt viall of Gods wrath*, which bringeth upon them *the third and laſt woe*: yea, the very time wherein *the words of God are to bee fulfilled*, mentioned *Revel.* 17. 17. for the executing of the Iudgement of God upon the whore ſpoken of in the next preceeding verſe. To which end alſo, as that captaine of the Lords hoſt ° appeared to *Ioſhua*, preſently after the foreſaid Covenant taken, as he was by *Iericho*, that hee might put in his heart to fulfill therein his will, even ſo will he put in your hearts to fulfill his. In which apparition you know he commanded him to *looſe his ſhoe off his foot, becauſe the place whereon he ſtood was holy.* Which was a ceremonie uſed of old by that people, not onely in civill affaires, but alſo in eccleſiaſticall. In civill, both concerning the reſigning over of ones right in matter of inheritance to another, according to the law,

* Revel. 11.18

° Ioſh. 5. 13. 14 15, paralell to Revel 19.5 He will no leſſe manifeſt his good wil more and more to ŏur great leader under him, concerning the reformation now in hand.

Deut.

Deut. 25. 9. whereof we have an example in *Ruths* kinſman, *Ruth* 4. 7. Alſo in time of affliction and griefe, as it is to be ſeene in *David* (2 *Sam.* 15. 30.) fleeing from *Jeruſalem*, when his ſonne *Abſalon* had conſpired againſt him; the ſame is alſo commanded to the Prophet *Iſa.* to bee performed by him as a ſigne to the *Iſraelites*, *Iſa.* 20. 2. 3. The ſame ceremonie was alſo uſed by the Prieſts when they entred into the * Holy place to doe the ſervice there: which Ceremonies, though now aboliſhed, yet the moralitie thereof may be of uſe, and doth concerne us alſo, as it was a ſigne firſt of ſhame, ſecondly of ſorrow, and thirdly not onely of purity, according to *Eccle.* 5. 1. where wee are adviſed *to looke to our feet*, but alſo of willingneſſe and diligence in the ſervice of the Lord, according to *Pſal.* 110. 3. where the people of God is ſaid to be a willing people: and *Jer.* 48. 10. where *hee is curſed that doth the worke of the Lord negligently.* Of all which *Ioſhua* was now admoniſhed by the Lord even as if he had ſaid unto him:

* Exod. 30. 19. 20. See *Ainſworths* Annot. *in locum.*

My intent, O *Ioſhua* (whom I have called to be the leader of my people) by this that I do command thee now to doe, is, that thereby thou mayeſt be informed both thou, and this great people that I have committed to thy charge,) that you ought to conſider ſeriouſly, the Covenant wherein you are now entred with me: whereby, as on my part I have obliged my ſelfe to accompanie you in the conqueſt of this land of *Canaan* (thereby to performe & accompliſh all the promiſes concerning it, which I have made of old, both to your fathers, & to your ſelves) ſo on the otherſide, you alſo have obliged

your ſelves thereby upon your ſoules and conſciences, that with ſhame and confuſion of face, with unfained ſorrow and true penitent hearts you ſhall renounce all your former Idolatries, manifold murmurs, rebellions and abominations (whereby you have ſo often provoked me to anger even as your fathers had done before; wherefore I was conſtrained to make their *carkaſſes to fall in the wilderneſſe*, as I had ſworne unto them in my wrath) and beſides that you will alſo obey and doe all my commandements and ordinances with all your hearts, and with all your ſoules, in a good conſcience and faith unfained: that you may poſſeſſe this land for ever, and live therein, you and your children after you. To the like effect doe we reade in the 19. chap. of the *Revel.* that after that the foure and twenty Elders, and the foure Beaſts mentioned in the fourth verſe of the ſaid chapter (repreſenting the Chriſtian Churches, and the heads of them now aſſembled or met together in the preſence of God in Parliament, paſſed over the myſticall Euphrates) had *fallen downe, and worſhipped God that ſate on the throne, ſaying Amen, Hallelujah, that then a voyce came out of the throne ſaying, prayſe our God, all ye his ſervants, and ye that feare him, both ſmall and great,* by the action of which Elders, &c. is noted the entring of the ſaid people in the ſaid Covenant; the ſaid action being parallell to that, as the words of the third verſe, and the action there mentioned, are alſo the true parallell, of that firſt action performed by *Ioſhua* immediately before this, and preſently after the paſſage over *Jordan*, as ſoone as they were arrived in *Gilgal*, * *where Ioſhua did pitch the*

* Ioſh. 5. 9.

the twelve ſtones taken in Iordan, for a memoriall to future ages of the drying up of the ſaid waters of Iordan, and of their paſſage over it, dry foot; the erecting of which ſtones in the type, doth ſignifie in the Anti-type the enacting, and regiſtring of the ſentence of the utter overthrow and aboliſhment of the [p] *Hierarchicall prelaticall power* of Archbiſhops and Biſhops firſt in all our Kings Dominions, and afterwards in the whole *Canaan* or land of the Kingdome of the Beaſt: it ſignifies alſo the ſentence of Excommunication, by which it (viz. the Beaſt) muſt be confined for ever to the bottomleſſe pit whence it iſſued, *Revel.* 17. 8. or *caſt into the* [q] *lake of fire and brimſtone*, mentioned *Revel.* 19. 20. and 20. 10. typified by the lake of *Sodom*, wherein the ſaid *Iordan* was, as it were caſt, when it was dryed up; being alſo therein a prototype of that ſea mentioned *Revel.* 18. 21. where it is ſaid, that *a mightie Angell tooke up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, with ſuch violence ſhall the great Cittie Babylon be caſt, and ſhall bee found no more alluding to that other type mentioned* * *Ier.* 51. 63. 64. Even ſo the words uttered by that * *voyce comming out of the throne and ſaying prayſe our God, &c.* is the right parallell of the ſaid apparition to *Joſhua* above mentioned; importing the very ſame commandement which ought to bee made to all the people of God both ſmall and great, as well thoſe that *are his domeſticall ſervants*, as all the reſt of them *that feare him*, concerning the due conſideration of the impor-

[p] It ſhould therfore have preceded the Covenant becauſe it was the cauſe of our ſeparation and divorce from the Lord, therfore that *Ionas* was firſt to bee caſt into the ſea of *Sodom*, ſpare it not therefore, or elſe you muſt be ſure that the Sea will not ceaſe her raging.

[q] The lake of *Sodom* a type firſt of the Excommunication of the Church, called by Chriſt *Gehenna* of fire *Mat.* 5. 22. by Saint *Paul* to be delivered unto Satan, 1 *Cor.* 5. 5. by Saint *John* *Revel.* 19. 10. and 20. 10. a lake of fire and brimſtone; ſecondly, of hell it ſelfe.

* Ier. 51. 63. 64. reade and conſider well the contents thereof. * *Revel.* 19. 5. parallell to *Joſh.* 5. 13, 14, 15.

tance of the said Covenant that this Christian Israel hath now made with God, as it appeares, first by the place, whence the said voyce came, which is the throne; whereby allusion is made to the place where, and to the manner how, the Lord was wont to * answer (from the Oracle) the Kings asking *counsell at the Lord*, by the Priests bearing the Ephod, *whose lips doth preserve knowledge, and at whose mouth the law is sought*, *Mal.* 2. 7. And thus the true and faithfull Ministers of the Gospel having first consulted the true Oracles of God onely, that is, his sacred word ought to informe in the name of the Lord, the King and his Nobles that they must prayse and sanctifie that God alone (according to his most holy will & sacred ordinances, commanded in his said word) with whom they are now entred in Covenant, and not onely they, but also by their command, all the servants of the Lord employed in the service of the Lord, in all the Churches of his Majesties Dominions, and likewise all his faithfull subjects *that doe feare the Lord, both small and great*: And that they must therefore abhorre and detest all their former contrary Religion, doctrine, and worship; but chiefly all kind of Popery, either in generall or particular heads, even as they are refuted and condemned, by the said word of God in all the true reformed Churches; but in speciall that they must detest and reject all the usurped authority of all *Hierarchicall* Archbishops and Diocesean Bishops upon the Scriptures of God, upon the Church, upon the Civill Magistrate also, and consciences of men, and all their tyrannous Canons and humane ordinances made upon indifferent

* Numb. 27. 18. 21. See Iudg. 20. 27. 28. 1 *Sam.* 23. 9, 10, &c. and chap. 28. 6. *Ainsworth* in Exod. 28. 30.

ferent things, againſt their Chriſtian liberty, as namely all their rites, ceremonies and falſe doctrines added by them to the adminiſtration of the Sacraments, as the Croſſing in Baptiſme, the kneeling in the receiving of the Sacrament of the Lords Supper, the ſtanding of the Lords Table Altarwiſe, with tapers, or Crucifixes over it, and bowing to it, or at the naming of Jeſus, and the obſerving of other (by them falſely called) holy-dayes, beſides that holy ſanctified day of the Lord, the which to the utmoſt of their power they have laboured to expunge out of the catalogue of the ten Commandements of the law. And that hereafter they will adhere to the Lord, ſerving and worſhiping him alone, in all holineſſe and pureneſſe of living, in ſubmitting themſelves for that end, to an holy Church governement or diſcipline, taught & contained in the ſaid word of God alone, & voide of all humane inventions and additions not grounded upon the ſame.

Now that this is the true intent of the Spirit of God in the words of this fift verſe, it will yet further appeare, very clearely, if you will conſider (beſides the two former mentioned verſes of the ſaid 19. chapter) both the firſt and ſecond verſes thereof alſo, in the firſt of which Saint *Iohn* tells us how hee *heard a great voyce of a great multitude in Heaven, ſaying, Hallelujah, &c.* giving us to underſtand thereby, the great[r] joy that the many congregations of the true Chriſtian Churches, eſpecially, of theſe three Kingdomes, ſhould both conceive in their hearts, and alſo expreſſe outwardly both in words and actions, of holy thankeſgiving unto the Lord

[r] The joy of *Ioſhua* and of the people of *Iſrael* paſſing over *Iordan* dry, teſtified by *Pſal.* 66. 6. parallell to *Revelat.* 19. 1. expreſſing the joy of the Chriſtan Iſrael for the aſſembling of the Parliament: Preaching at the very beginning of it, liberty to the captives, and to them that were bound by the Prelates, the opening of the priſon, *Iſa.* 61. 1.

Lord and acknowledging of that *ſalvation, & glory, and honour, & power that was to be given unto him*, becauſe he had put in the heart of his annointed to do & fulfill his moſt holy will, in calling together that moſt heavenly Aſſembly of Parliament, to execue and adminiſter the true and righteous judgements of God, [f] proceeding *juridic-ally* to the *condemnation of the great Hierarchicall whore which had corrupted the earth with her fornications*; thereby alſo to *avenge the blood of his ſervants ſhed by her hand*, as of them that were already dead, by the meanes of her moſt inhumane & barbarous like cruelties uſed againſt them, ſo of thoſe that were yet detained priſoners, in great diſtreſſe, in her moſt vile and baſe priſons, and eſpecially thoſe faithfull witneſſes of his truth; who had beene confined in thoſe remote Iſlands beyond ſeas, *viz.* of *Garnezey Jarzey and Syllie, againſt whom ſhee had made warre, had overcome them and killed them* by a civill or rather a moſt uncivill death, whereby they were, in a manner *caſt out of the land of the living*, *Eſa.* 53. 8. having their eyes ſhut as it were, being barred and deprived of the ſight and company * *of the delight of their ſaid eyes*; I meane their moſt deare wives and children, and after them, of the greateſt comfort of the world, their * godly *friends and acquaintance*, having likewiſe their hands & feet bound with bands having neither the liberty to viſit their friends, or to be viſited of them, nor to write unto them (being forbidden to have either paper, pen or inke.) And thus did their *corps lie unburied in ſuch publike places of the great citie*, for the ſpace of [t] *three dayes*

[f] The paſſage over *Jordan* mentioned *Ioſh.* 3. 9, 10, 11. and 16. parallell to the proceding in judgement or Arainnement of the Hierarchie in Parliament, expreſſed *Revel.* 19. 2.

* Ezech. 24. 16.

* Pſal. 88. 4, 5, 6, 7, 8.

[t] I have obſerved this concerning M. *Burton* who was confined in the Caſtle Cornet in the Iſle of *Garnzey*, in whom eſpecially I finde this type verified to the full, for ſince the 14 of *June*, 1637. in

in which day he, together with his two other fellow Martyrs, and right συρανιοι were condemned, &c. to his arrivall in the ſaid Iſland which was the 15. day of *December* in the ſame yeare, are juſt ſixe whole moneths, during which time he was, as it were in a very darke night of affliction, hid as the ſpies ſent by *Ioſhua* to *Jericho* under ſtalkes of flaxe upon the roofe of a houſe: and from that time detained cloſe priſoner three whole yeares, viz. from the ſaid 15. day of *December* 1637. to the 15. day of *November* 1640. being the Lords day, and the firſt of the laſt moneth of the ſaid third yeare, in which day *he heard the great voyce of the Heavenly Parliament ſaying unto him, come up hither.*

and a halfe onely, (though their ſaid enemies had confined them there till death) at the latter end whereof, *the ſpirit of life comming from God, entred into them, and ſo revived* them; ſo that they could then *ſtand upon their feete*, being looſed of their ſaid bands, having heard that *great voyce comming from the* [v] *heavenly Parliament* then aſſembled in *London*; the voyce whereof was ſo loud, that it was heard of them, from thoſe remoteſt places of the Kings Dominions, ſaying unto them, *Come up hither*, and they obeying the ſame, did preſently *aſcend up* to the ſaid Heavenly Aſſembly, gathered in the foreſaid City of *London*, wherinto they entred in a moſt glorious *cloud* of witneſſes, rejoycing for their ſaid deliverance, as it is ſaid in the firſt verſe of this ſaid 19. chap. which was on the contrary a moſt bitter and ſpitefull ſight to their *enemies that might ſee them* thus honoured of God and men. The event of all which moſt glorious workes (thus begun and proſecuted, according to the foreappointad decree of God, thus alſo revealed unto us by Saint *John* in theſe two chapters of the [*] *Revel. viz.* the 11. forecited, and the ninteenth, compared together) doth give I am ſure ſuch a cleare light to all the buſineſſe, now in hand, *ex ungue leonem*, that no bodie

[v] Theſe are the true members of the true Church called alwaies heaven in this Revelation oppoſed to the Hierarchicall, Nationall earthly Church of the Prelates.

[*] Revel. 11. 12. 13. and chap. 19. 1, 2, 3. συχλοι.

die will no more doubt of it. But yet conſider the next following action, ſet downe in the ſixt and eight verſes of the ſaid 19. chap. namely, that preſently after the precedent voyce which did proceed from the throne, *John heard another like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of ſtrong thundrings, ſaying Hallelujah: for the Lord that God, that Almighty one hath raigned, &c.* In which words I ſay, is ſummarily and myſtically contained the hiſtorie, related more fully in the [x] ſixt chapter of *Joſh.* concerning the falling downe of the walles of *Iericho* (which was the firſt Citie taken in the land of *Canaan*, being beyond *Jordan*, by the blowing of the *Seven trumpets of rams hornes, borne by ſeven Prieſts before the Arke*, which was carried by them round about it once in a day for the ſpace of ſixe dayes: but the ſeventh day, they were to compaſſe the ſaid citie ſeven times, and at the ſeventh time when they ſhould heare the ſaid Priſts making a long blaſt with the ſaid rammes hornes, they were bidden to ſhout with a great ſhout, becauſe then the wall of the Citie ſhould fall downe flat, and the people ſhould aſcend up every man ſtraight before him. [y] In their march about this citie, the whole congregation was divided in three ſeverall ſquadrons or troopes, keeping this order, firſt the armed men were to march in the fore-front of the Armie going *before the Prieſts that blew the trumpets*; who in the ſecond place marched before the Arke, which was carried by the Levites upon their ſhoulders, going in the midſt of all the Armies: Then in the laſt place *the rereward came after the Arke of the Lord, the Prieſts going*

x Ioſh. 6. from verſe the 1. to the 22. is contained an Hiſtorie parallell to the prædiction in *Revel.* 19. ver. 6, 7, 8.

y This conqueſt of *Iericho*, as well as that of the reſt of the land of *Canaan*, was corporall (though this firſt was performed in a ſpirituall extraordinary manner) therefore their march about *Iericho* is accordingly ordered in a warlike corporall manner.

going on and blowing with the trumpets. All which company thus ranged in battell aray, and compaſſing the ſaid Citie once a day for ſixe dayes, and ſeven times the ſeventh day, *It came to paſſe at the ſeventh time when the Prieſts made a long blaſt with the rammes hornes, that the people ſhouted with a great ſhout, and then the wall fell downe flat.* ‖ And thus the three ſeverall companies noted by S. *Iohn*, having ſhouted with a great ſhout their *Hallelujah*, the walles of the Spirituall *Jericho* falling downe flat, had great reaſon to ſay that then *the Lord God omnipotent*, did begin to enter into his reigne, and that therefore they ſhould *bee glad and rejoyce, and give honour to him*, becauſe then was *come the marriage of the lambe*, for as in the ſacking of *Iericho*, * *Ioſhua* had care of *Rahab* the harlot, and therefore commanded the ‖ two ſpies that had ſpyed out the Countrey, they ſhould goe into her houſe, to bring her out thence, and all that ſhe had, with all her kindred, to put them without the campe of Iſrael, there to bee purified according to the law, even ſo Chriſt he is willing to ſave his Church, (which had played the Harlot, with the great whore with whom ſhee had polluted her ſelfe, having drunke very deepe of her abominations out of her owne

‖ This is a ſpirituall conqueſt, whereby theſe Chriſtian Kingdomes are to be conquered to Chriſt, in ſlipping from off their necks, or caſting off the cruell and intollerable yoake of Antichriſts uſurped tyrannicall power, to take in liew thereof the moſt eaſie yoke of Chriſt, embracing the ſincere profeſſion of his truely reformed Religion, and ſubmitting to his holy Church Goverment & diſcipline: therefore the order kept by theſe three troopes in their march & uttering of their Hallelu-jah after their ſaid conqueſt is different from that of the type; becauſe the ſpirit of God hath as it ſeemes reference to the Spirituall warfare of the Parliaments: where the honorable houſe of Commons repreſenting the whole bodie of the Kingdome, doth as it were march in the forefront of the whole Armie; Then the Peeres of the land, Princes of the Tribes of their fathers, and heads under God and the King of the thouſands of Iſrael, doe follow after: then the Prieſts or Miniſters come in the rereward of the ſaid Armie, with the rammes hornes of the powerfull, though moſt deſpiſed preaching of the word of God and fervent prayer of a long blaſt; bearing upon their ſhoulders the laborious Miniſterie thereof, whereby

by eſpecially, the wall of this *Iericho*, (I meane according to *Prov.* 18. 11. theſe rich Vice-Roys, Merchants, and Mariners ſuperfluous and ill acquired wealth, *wages of unrighteouſneſſe* ſo called, 2 *Pet.* 2. 15. which was as *their ſtrong citie, and as an high wall in their owne conceit,*) muſt bee tumbled downe: Theſe come in the laſt place, becauſe their proper place is occupied by thoſe who ſhould bee thruſt out of it. * *Joſh.* 6. 22. &c. *a* By theſe underſtand all the true witneſſes of Chriſt, and among them eſpecially they, that have ſuffered for the truth, who are to informe and ſhew by the word of God how the Chuch ought to be reformed and purged of all falſe Popiſh and Arminian doctrine and Idolatries of all the Popiſh garments, and ſuperfluous ornaments of that pompous will-worſhip and Liturgie, and of all the ragges and ſuperſtitious dayes of feaſts or faſts, all which ought to be aboliſhed. See the Law, *Deut.* 21. 12. verſe 13. and the law for the cleanſing of the leproſie, *Levit.* 14. 8. *Numb.* 5. 2. 3. and for the practiſe thereof, ſee *Numb.* 12. 14. 15. and *Ezech.* 16. 52. 54. for the performance of this in the Antitype weigh. *Revel.* 19. 7. 8. and 11. 13. the latter end.

cup;) and to bring her now within the covenant, the time granted unto her to make her ſelfe ready being paſſed: wherein the ſpies forementioned were imployed, not only to ſtrip her (for her greater ſhame) of all her polluted garments, and in ſtead of them to put on her mourning weedes, but alſo to ſhave her head (to humble her the more) and to pare her nailes, that afterwards ſhe might by arrayed in fine linnen cleane and white, againſt the day of her marriage with the King him himſelfe of the Chriſtian Iſrael.

And thus much ſhall ſuffice for the preſent for a taſt of the Parallell, very neceſſary as I judge not onely for the better underſtanding of the place of the *Revel.* the expoſition whereof wee have now undertaken, but alſo for the greater encouragement of the ſaid honorable Aſſemblie now thus gathered together by the Lord to judge the ſaid whore in fighting the Lords battells againſt her. To whom I will yet ſay further in the name of the Lord, that they ſhould not faint though, they finde by experience this firſt Citie of *Jericho*, to be not onely

a great

a great one, & walled up to heaven, but alſo ſhut up *very ſtraightly*: for ſeeing you have ſuch a Captaine as that victorious warrior, the great *Iehoſhua* going as it is already ſaid, before you; *and his Prieſts with ſounding trumpets to crie alarum againſt thē*, there with all to beate down their talleſt & ſtrongeſt walles flat to the ground, you muſt be aſſured that though themſelves were as tall and ſtrong, as were of old thoſe Gyant-like *Anakins*, yet you ſhall vanquiſh them and ranſacke their Citie. But with all, permit me I pray, for the diſcharge of mine owne conſcience to adviſe you, yet in all humility, of one thing more, to which the ſaid Parallell doth yet further leade me, not to be omitted, but which ought rather to be as I ſuppoſe duely conſidered. In reſpect of which I am a continuall Orator to God for you and his holy people, that he may avert it from you, I will expreſſe it unto you better in the words of *Ioſhua* himſelfe, ſpeaking to all the people, in the time of the compaſſing of the ſaid Citie of *Iericho*, ſaying to them as I doe now to you; * *In any wiſe keepe your ſelves from the accurſed thing, leaſt ye make your ſelves accurſed, when ye take the accurſed thing, and make the campe of Iſrael a curſe, and trouble it, for all the ſilver and gold, and veſſels of braſſe and yron, that are already conſecrated unto the Lord, muſt come into the treaſurie of the Lord.* Take heede therefore I ſay, of the ſinne of *Achan*: *who when hee ſaw among the ſpoyles a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, he coveted them, and tooke them, and hid them in the earth, in the midſt of his Tent, and the ſilver under it.* But let none of this heavenly Armie, already

* Ioſh. 6. 18, 19

Idem cap. 7. 21 wherefore all Iſrael was troubled: 36. of them were Killed, and the reſt fled before the men of *Ai*, verſ. 4, 5.

* Revel. 19. 14 ready * *cloathed in fine linnen, white and cleane,* defile their said garments, in coveting as did the said Prince (any of the spirituall revenewes or goods whatsoever belonging to the Church,) neither permit that any should yet continue to appropriate them to their earthly Revenewes or demeanes, or to bring any of them into their houses. Remember what *Moses* the servant of the Lord said of old to that ancient Israel, *Deut.* 7. 25. 26. *Covet not* saith
* Isa. 30. 22. he, *the silver or gold that is upon their images, nor take it unto thee, least thou be snared therewith: for it is an abomination to the Lord thy God: bring not therefore an abomination into thy house, lest thou be a cursed thing like it: but utterly abhorre it, and count it most abominable, for it is accursed.* Heare what he saith further to the same people in another place. * *There shall cleave nothing, of the interdicted thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercy, and have compassion upon thee, and multiply thee, as hee hath sworne unto thy fathers.* O let all such, consider rather and ponder it well in their hearts, what is become of many of the houses & demeanes of a great number of the late Impropriators, & of their Impropiations, and take it to heart, considering that many of those *who devoured that which was holy*, have found it a most dangerous snare as saith *Solomon, Prov.* 20. 25. *and have consulted shame to their houses*, as saith *Habackkuck* 2. 10. *and sinned against their soule. Fœlix quem faciunt aliena pericula cautum*, it is a happie thing to learne wisedome by the affliction or chastisement of another; let not also the least part thereof bee brought into the Kings Treasurie. I say no more, because

* I

* *I know that my Lord the King, with his Princes, is as an Angell of God to diſcerne good and bad*; who as another *Iehoſhaphat*, deſirous to *bring his people backe againe to the Lord their God*, hath called and aſſembled you in this Jeruſalem, *for the judgement of the Lord, with this charge*; *To doe in the feare of the Lord, faithfully and with a perfect heart, ſo that what cauſe ſoever ſhall come to you of your brethren that dwell in your Cities, betweene blood and blood, betweene Law and Commandement, ſtatutes and judgements, that ye ſhould even warne them, that they treſpaſſe not againſt the Lord, thereby to bring his wrath upon you, and upon your brethren*: therefore as he ſaid againe to the very ſame a litle before, ſo hath likewiſe I am ſure our ſaid Prince ſpoken unto you, ſaying; *Take heede what ye doe, for ye judge not for man, but for the Lord, who is with you in the judgement, wherefore now let the feare of the Lord bee upon you, take heede, and doe it, for there is no iniquitie with the Lord, nor reſpect of perſons, nor taking of gifts.* In a word, * *Render unto Ceſar the things which are Ceſars, and unto God the things that are Gods, for dealing thus couragiouſly the Lord ſhall be with the good.*

* Deut. 13.17.
* 2 Sam. 14. 17.
2 Cron. 19.4. 7,8,9. & 10.
* Mat. 22.21. in reſtoring Church lands, impropriations, Church tithes, &c. to whom they belong.

Having now at laſt in the precedent diſcourſe, found out, (as I am fully perſwaded) by the favorable aſſiſtance of the ſpirit of God, together with that faithfull and unfailing guide of his owne appointment, the foreſaid type of the journeys of the children of *Iſrael* travelling from *Egypt* to *Canaan*, and at length diſcovered the particular Countrey, through which runneth, that powerfull myſticall Euphrates, which hath thus ſince the forementioned time of the firſt Reformation of Religion, (till the

the drying up of it, now fulfilled, by the powring out of the ſaid fixt Viall) hindered the perfecting of the ſaid Reformation. Having alſo ſhewed, what are the myſticall ſeas which it makes in its courſe, or powerfull dominion, eſtabliſhed in the ſaid Kingdome, thus divided into two great Metropolitan Seas or Dioceſes: As alſo, the very time of the drying up of it; and ſpoken of ſome of the moſt admirable and wonderfull workes of the Lord, that are already performed, by his moſt powerfull overruling hand, ſince the drying thereof, and that are yet in hand, and which he will not now leave unperfect, nor deſiſt any more from the full accompliſhment of them: becauſe the time now begun & foretold by that *Angel which Saint John ſaw ſtanding upon the ſea, and upon the earth,* or earthly ſea; whereof *lifting up his hand to heaven, he ſware* then, *by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, there ſhould be time no longer.* * *But that in the dayes of the voyce of the ſeventh Angell, when he ſhould beginne to ſound,* as he hath now, as was ſhewed before that *then the myſterie of God ſhould be finiſhed as he had before declared to his ſervants the Prophets.* All theſe things I ſay having beene thus premiſed, it is now manifeſt, and very eaſie to be underſtood that the Ships that were traffiking upon the forementioned Seas are nothing elſe, then the Hierarchicall Courts of ſuch Metropolitan Archbiſhops and of their other brethren the under Dioceſan Biſhops: the divers Officers whereof, are thus repreſented unto us in this text by the Holy Ghoſt, by ſuch names

* Revel. 10. 5. 6.

* Verſe 7.

names and titles as are ordinarily given to ſea-faring men, which are diverſe; having alſo divers titles whereby they are called, as was before noted in the Analyſis of the text.

The firſt whereof are called by the title of Ship-maſters, which in the Originall are expreſſed by the word κυβερνητης, ſignifying properly a Governor: which Governours and Ship-Maſters ſeeme to bee two diſtinct officers or offices, bearing two diſtinct charges in Ships, both ſpecified alſo by Saint *Luke Acts* 27. 11. Where he ſaith, that *the Centurion beleeved rather the Governour and the Maſter of the Ship, then &c.* The firſt of which Officers is here mentioned, being the very ſame title or word by which the Apoſtle S. *Paul* doth call thoſe Church Officers of the Primitive Churches, which now, among thoſe that are truely called, by the title of the Reformed Churches beyond Seas, are named *Elders*, & here Lay-Elders by ſome, or ruling Elders by others; which are thoſe * *Helpes in Covernment*, or rather *helping governours*, whom elſewhere the Apoſtle calls *Preſidents* or *Wiſe Rulers*: as in the firſt to the *Theſ.* chap. 5. verſe 12. alſo when hee ſaith, *We beſeech you brethren, to know them which labour among you, and are Rulers or Preſidents over you*, in all which places hee uſeth the very ſame word that is here employed by the Prophet ſpeaking of theſe Ship-officers. Which Rulers, Preſidents, or Governours are of two ſorts, the one of them being Paſtors and teachers, *who labour eſpecially in the word and doctrine*: the other are thoſe that are onely *Ruling Elders*, or *Helping Elders*, becauſe they are or ſhould at leaſt bee *Helps*, to aſſiſt the *Miniſters* in

* Rom. 12. 8.

the adminiſtration of the Church diſcipline, or in the Governement of the ſaid Church, who are ſo diſtinctly ſpecified, or preciſely diſtinguiſhed by the Apoſtle in his firſt to *Tim.* chap. 5. verſe 17. when he ſaith, *let the Elders that rule well, bee counted worthy of double honour; eſpecially they, who labour in the word and doctrine*: Which were alſo very well knowne in *Origens* time, who lived about the yeare of Chriſt, 226. who did thus diſtinguiſh them, when writing againſt *Celſus* he ſaith, * *Nonnulli præpoſiti ſunt qui in vitam & mores eorum qui admittuntur inquirant, &c.* There are ſome ordained, to inquire into the life and manners of ſuch, as are admitted into the Church, that they may baniſh ſuch from the Publique Aſſembly, that perpetrate ſcandalous acts: ſo likewiſe in S. *Ambroſe* his time, as it appeares by that famous text of his, * *Vnde & Synagoga & poſtea Eccleſia ſeniores habuit, quorum ſine conſilio nihil agebatur in Eccleſia, &c.* There were Elders in the Church under the new Teſtament, as well as under the Law in the Synagogues, (as it appeares clearely by theſe few places of the Old and New Teſtament, viz *1 Kings 6. 32. 2 Chron. 19. 8. 11. Jer. 26. 10. 11. Ezec. 7. 26.* which were in ſteed and did repreſent the whole Congregation as may be ſeene *Exod 12. 3. 21.* and *19. 3. 7.* ſee alſo in the New, *Mat. 27. 2. Marke 15. 1. Acts 4. 5. 6.* &c.) without whoſe adviſe and counſell nothing was done in the Church, &c. ſaith that father. Which officers I meane both * Paſtors and Elders are alſo called guides or Overſeers by the Apoſtle, *Heb.* 13. 17. where he charges the *Hebrewes* to *Obey them that had the overſight of them*; or that were their *Guides*

or

* *Origen. lib. 3. contra Celſum.*

* *Ambroſ. in 1. ad Tim. 5.* he lived about the yeare of the Lord. 374.

* By which places it is manifeſt, that by the names of thoſe Elders, who were not onely aged men but teachers and governors of the people, things were orderly communicated with the multitude.

or Rulers. Of which the Assemblies of Consistories, Colloques, and Synods, both Parishionall, Provinciall and Nationall of the said Reformed Churches beyond seas, are composed; who have also the managing and disposition of all Church affaires.

Concerning which Assemblies (it will not bee amisse to say this by the way,) that they have alwaies for President or Moderator a Pastor or Minister, the rest of the said Assemblies, both Ministers and Elders, being his Assessors to vote and judge with him of * *what cause soever concerning the Lord, or any controversies which comes to them of their brethren that dwell in their particular cities and congregations*: The said Moderator being as it were the mouth or Speaker in the said Assemblies, both for the examining of the businesse treated or discussed among them, the taking of the voyces or opinions of the said Assessours and Judges, and pronouncing of their opinion or sentence, concerning the said matters thus agitated among them, and that according to the pluralitie of voyces. Which Moderator or Speaker is alwaies chosen in the first session of the said Nationall Synod (lawfully convened from two to two, or from three to three yeares) by the said Pluralitie of voyces both of the said Ministers and Elders there assembled, to be the President thereof, during the same. But in the Colloques or Provinciall Synods composed likewise of all the Ministers of the said Province, and of one Elder at least of every particular Congregation of the same, the Ministers in their successive turnes from the eldest of them to the youngest are the Moderators,

* 2 Cor. 19.8.

derators, continuing in the ſaid office from one Colloque to another; that is for the ſpace of three Moneths, to ſee with the Scribe, (who alſo is moſt commonly choſen from among the Miniſters to keepe the Regiſters of the ſaid Aſſemblies) the execution of the ſaid matters therein voted: Or (as it is obſerved amongſt us from one Propoſition to another) that is for the ſpace of one Moneth onely, at the beginning whereof the ſaid Miniſters uſe to meete, to heare one another, treating in the publick Congregation, in their ſucceſſive turnes, ſuch a portion of Scripture, as is appointed by them all; thereby to fit themſelves for the function of the holy Miniſterie (by the mutuall brotherly private admonitions given by each of them to him that in his ſaid order hath made the ſaid exerciſe in publique audience of the Church) and alſo that they may in effect by that meanes ſee the proficiencie of each other in the ſame. As for the Pariſhionall Conſiſtory, which is the [b] Senate of every particular Congregation compoſed of the Miniſters of the ſame, (if they are more then one) and of ſome competent number of Lay-Elders, and Deacons, according to the greatneſſe or ſmalneſſe of the ſame Congregations: therein I ſay the ſaid Miniſter or

[b] In *Mat.* 5. 22 fore-alleaged, Chriſt doth lay downe the firſt platforme of the Church-governement or diſcipline which hee would have to be uſed in his Kingdome of grace under the *N. T.* according to that of the old Synagogue to the end of the world: which he afterwards doth more fully eſtabliſh, *Mat.* 18. 15. 16, &c which two places are parallells expounding one another: for the word συνέδριον ſhewes what is to bee underſtood by that other, ἐκκλησία, viz not the whole congregation promiſcuouſly, but ſuch Elders, choſen out of it, whereof the ſmaller Synedriums of every Synagogue or particular Congregations among the ancient Iewes, were compoſed, of whom we have ſpoken before, out of *Exod.* 12. 3. 21. and 19. 3. 7. Againe the word Eccleſia doth likewiſe ſhew that by the word *Synedrium* we are to underſtand, not onely civill Magiſtrates, called alſo by the title of Elders very often in the Old Teſtament, but likewiſe ſuch Eccleſiaſticall Officers as we now doe ſpeake of, being the ſame ture, who as the former are to be choſen from among the godlieſt, wiſer and diſcreeteſt of the ſaid Congregation.

Miniſters

Miniſters Succeſſively, are moderators from one Sabbath day to another. In which day, eſpecially they doe meete moſt commonly all of them together, both Miniſter, Elders, and Deacons, in the Church, after the Sermon in the afternoone, there to conſult concerning the ſcandalls or offences cõmitted by any members of the ſaid Congregation, either in publique or more privately: and that either to reconcile parties that are at variance, to warne them that are unruly, or to proceede in brotherly charity by the cenſures of the Church againſt ſuch as are rebellious, and that will not bee admoniſhed: in a word, to ſet all things in order that may be amiſſe to the glory of God, and better edification of the Church. The Deacons are there preſent alſo whoſe peculiar Office concernes the poore of the Pariſh, conſiſting in the gathering of Almes for them, when ſome extraordinary occaſion requires it ſo, or in receiving alſo at the iſſue out of the Church for to ſupply the want of their poore brethren: finally, in diſtributing the ſaid Almes, faithfully, by the order and advice of the ſaid Miniſters and Elders, for the reliefe of the more needy membesr of that congregation eſpecially, whereof they themſelves are members; of whom they are obliged, to have an eſpeciall care every one of them according to his particular diſtinction, or quarter aſſigned unto him, in viſiting of them, eſpecially in the time of their affliction, and ſuffering none of them to goe a begging. Of all which almes both received and diſtributed, the ſaid Deacons are obliged to keepe, and to render alſo a faithfull accompt every Communion day, to the ſaid Miniſters

sters and Elders, and in the presence of the chiefe housholders of the said Congregation, who may assist at the giving of the said accompts, that they may see how their Almes are distributed, and may know the better the estate of the said poore, thereby to be the more excited to bountifulnesse. Now all these Offices doe acknowledge (I meane in spirituall matters onely, which doe concerne the administration of the keys of the Kingdom of Christ,) for otherwise *they are subject in all things unto the higher powers, which are ordained of God*;) None but Christ alone (who is the King of his said Church) for their Hierarchicall and supreame head: Yet nevertheless in such a manner as that they confesse also that the said Churches Assemblies are subordinate one to another, according to that Canon, 1 *Pet.* 5. 5. *be subject all of you one to another, &c.* so that in difficult affaires, or in case of grievance (if it falles out in any matter of Judgement or censure, either for doctrine or manners) both officers & members of the same Congregations, *preferring one another in honour*, *Rom.* 12. 10. doe accordingly appeale from the lesse Assembly to a greater; as from the Consistorie to the Colloque, or Provinciall Synod, and from this to the Nationall, where the more difficult matters of doctrine and manners are concluded and determined by the [c] word of God. The said Judges, or Church Governours, having no other rule to governe the said Churches, committed to their charge, or to judge of any of the said cases, but the Scriptures onely, whereupon are grounded all the Canons or Articles of their church discipline, which is the particular rule, whereby

* Rom. 12. 9.

[c] According to the practise of the Apostles *Acts* 15. 3. 2. 4. 6. &c. there imitating the ancient practise of the Iewes appealing from the lesse *Synedriüs* forenoted to the great *Synedrium* at *Jerusalem* as it is manifest out of 2 *Cor.* 19 8. and 11.

by they are alſo to decide and determine of all the ſaid Eccleſiaſticall buſineſſe, and affaires. And though all the Miniſters among them, bee of equall authority and power, and likewiſe all Elders and Deacons, none of them pretending to have a greater authority then the other, or to bee above one another: that is one Miniſter above another; one Elder above another; or one Deacon above his fellow officer: no more then any one Church or Congregation doth nor, nor ought to aſſume to it ſelfe any power or authority over another, as the greater above the leſſe, or thoſe of any great towne over them of the Villages, being as they beleeve, very well grounded therein, upon the word of Chriſt himſelfe *Mat.* 20. 25, 26. and 27. *Mar.* 10. 42, 43. 44. and *Luke* 22. 25, 26. Yet there is no confuſion for all that, among the ſaid Churches Orders or Officers, (as it is ordinarily objected by the Adverſaries of the ſaid Church Governement) but a more convenient and very decent order is obſerved among them: The Miniſters being above the Elders in dignitie of Office, place and honour, and the Elders above the Deacons: And the more ancient Miniſters having alſo the precedency of the younger, which is likewiſe obſerved among the Elders and Deacons, according to the Rule of the Apoſtle, ſpeaking to all ſuch divers Church officers, *Rom.* 10. 12. and ſaying unto them, that *they ſhould preceede one another in honour*: * 1 *Pet. The young ſubmitting themſelves unto the Elders; yea all of them, beeing ſubject* in a decent order *one to another*, and *alwaies cloathed with humility: becauſe God reſiſteth the proud, and giveth grace to the humble,* as ſaith Apoſtle

* 1 Pet. 5. 5.

ſtle Saint *Peter* in the fore alleadged place, after the prohibition given there to all dominiering Prelates, that they ſhould not be *Lords over* τ κλήρων, Gods heritage.

All which Church Officers having ſince for many ages paſt, beene altogether caſhier'd out of the Church, and deprived of all that Church Governement by the Roman Hierarchicall earthly power, forementioned, of the Pope, together with the ſaid Conſiſtories and Colloques: in ſtead whereof they have erected the foreſaid Hierarchicall Courts & Officers, the moſt part of them being but lawyers, or laikes (to uſe their owne terme) no more then they eſteeme our Church Elders to be: To all which they have given as new Offices of their own moulding and humane invention, ſo likewiſe new names and titles of their owne fabrication alſo, none of them being * *of the fathers planting* as ſaith Chriſt. And ſuch are thoſe of the firſt forementioned ranke, and order as their Suffragan Biſhops, Chancellors, Archdeacons, Deanes, Commiſſaries or Highcommiſſioners, which ſit as Judges in the ſaid Courts, and to whom, that Hierarchicall power of the Pope, Archbiſhops, &c. hath cõmitted the Adminiſtration of the keyes, not of Chriſts Spirituall kingdome, (as Chriſt himſelfe gave to *Peter*, & to the reſt of the Apoſtles repreſenting then the whole Church) but of their earthly Hierarchicall Kingdomes; having appointed them to bee the ſole Judges in Eccleſiaſticall cauſes and matters. Then the next that follow, which are of the ſecond ranke, as namely their Secretaries, Dataries, or Regiſters, Advocates, and Procurors occupying Ships. Then follow in the laſt

* Mat. 15. 13.

laſt place, the third and laſt ſort of them, viz. their Promooters, Apparitors, Solicitorus; to which may alſo be very well added all that rable of Queſtmen, Sidemen, Inquiſitors, Church-wardens, Purſivants, &c. all which are right *Aucupes Aulæ*, or flies of the Inquiſition, nay all I am ſure both great and ſmall, birds of a feather and hatcht all of one damme, I meane that whore of *Babylon*: All which doe trade on the Sea, or, word for word, as it is in the originall ἐ θαλασσαν ἐργάζονται *labour the Sea.* Whereby the Holy Ghoſt alludeth manifeſtly to the worke of Husbandry, and to thoſe that are occupied in that calling to labour the ground, breaking the clods of it, and cutting it with the plow: A goodly metaphor indeed, very well befitting, and clearely manifeſting the right manner of the trading of theſe Officers upon this ſeas: which is alſo uſed elſewhere to the ſame purpoſe, viz. *Pſal.* 129. 2, 3. where the Church of God is repreſented complaining of her Enemies and ſaying, *Many a time have they afflicted me from my youth: and yet they have not prevailed againſt me. The plowers plowed upon my backe, they made long their furrowes*, by which Metaphoricall ſpeech the cruell afflictions of the Church thus laboured or plowed up, as it were, by her Enemies are meant. Which dealing doth very fitly agree to all the Piraticall offices of thoſe Hierarchicall Courts; who plow thus the ſeas or peoples, over which they are eſtabliſhed, when once they doe fall into their lurches, or are brought under their tyrannicall power: even as the plowman doth the ground, but not as he, thereby to fit it and prepare it the better, to receive the good ſeede, that it may bring

forth the more fruite to the owner; but rather as the hirelings use todoe, hiring the ground, and wearing it with tilling, till they have suckt all the fat thereof, and filled their owne purses, to the great prejudice and manifest dammage of the owner.

And thus much for the meaning of the words of this present text. In the exposition whereof, I have beene constrained to insist thus long, because it hath beene heretofore otherwise expounded and taken in another sence, by the former interpreters, then I have done now, being led thereunto, first by the exposition that the Angell himselfe doth give to the waters or sea, wherupon both the whore her selfe sitteth (as it hath beene shewed out of * *Revel.* 17. 15.) and these her Officers doe trade: as also by the consideration of the type of this Church mentioned before, the which I have followed from journey to journey, or from one moneth to another, especially in the last of the third great Period or part of her voayge through the wildernesse, comparing the estate, time and events of this christian Church, to those of that ancient of *Israel*, whereupon I say I I have grounded this my exposition; the which nevertheless I doe willingly, and with all humility submit (as I did when I first preached it in publike) to the wise and charitable censure of the rest of the most faithfull and painefull labourers, my fellow-brethren in the Ministerie, rowing hard with us in the true ship of Christ (being in the midst of those Seas tossed with mighty waves in great jeopardie,) that they may bring his true Disciples to the shore of heaven, in drawing them out of those troublesome and dangerous hierarchicall seas: whom I desire

* See also *Esa.* 8,7. and 18.2.

ſire not to caſt it away as a new Doctrine, though it might ſeeme ſo at the firſt ſight, but to ponder it well before, though they finde it clothed in a very courſe and homely language and yet borrowed; in which having dared to walke thus farre in publike, I will yet adventure a litle further, obſerving out of this text thus expounded ſome few points of Doctrine, the which I meane to handle as briefly as I can to apply them to ſome uſe of Admonition and exhortation. And firſt in generall conſidering that all this Hierarchicall forementioned earthly power repreſented by the ſaid Euphraticall Jordan, and all the Officers which doe exerciſe or adminiſter the ſame power, doe proceed all of them (though ſome more immediately & manifeſtly then the other) frō that Vniverſall Papall Sea, *the* common *Mother of all the other* * *Harlots, and abominations of the earth:* and that all the ſaid Officers are thus repreſented unto us in this text, under thoſe foreſaid titles of Seafaring men or Sailors in ſhips, whoſe offices and unlawfull practiſes doe all iſſue of the ſame Source, this I ſay may yeeld this point, viz. that

* Revel. 17. 5.

Doct. *The Beaſt of Rome together with the falſe Prophet, have changed Chriſts fiſhing Ship, or true Church, into a very Pirate Ship, or denne of theeves*; who in ſtead of gaining ſoules to Chriſt doe leeſe them, and in liew of bringing them to Heaven, cauſe their paſſengers to make ſhip-wrack, both of ſoule and body in hell, as it appeares not only by the words of our Saviour, ſpeaking to the Scribes and Pharifies of his time, the right predeceſſors of theſe, both of them having beene the murthers and perſecutors of Chriſt and his ſaints, and ſaying unto them *Mat.*

23. 15. *Woe unto you Scribes and Pharisies Hypocrites, for ye compasse sea and land to make one Proselyte, and when he is made, ye make him twofold more the child of hell.* And againe, speaking of them to his Disciples, he saith *Mat.* 15. 14. *Let them alone, they be blinde leaders of the blind. And if the blind leade the blind, both shall fall into the ditch:* this truth is likewise manifest by that which is said in particular of their followers, *Revel.* 13. 8. *That all the names of the dwellers upon earth who shoula worship the Beast, were not written in the booke of the Lambe, slaine from the foundation of the world.* But especially it is cleare by that which is written in the next chapter, viz. 14. verse 9. 10. where Saint *John* saith that *the third Angell following the two former, of whose* message he had spoken in the precedent verses, said that *if any man should worship the Beast and his Image, and receive his marke in his forehead, or in his hand, the same should drinke of the wine of the wrath of God, which is powred out without mixture, into the cup of his indignation and hee should bee tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the lambe, &c.* And as for their prophaning thus the said true ship of Christ, namely his Church and Disciples; see likewise what Christ did reproach to the foresaid Scribes and Pharisees, *Marke* 11. 17. Which may as well be applyed to these, as it is related by the Evangelist who said, that *Christ teaching*, said unto them, is it not written? * *My house shall bee called of all Nations the house of prayer; but ye have made it a den of theeves.* And so in *John* 2. 13. &c. where it is said, that *the Iewes Passeover being at hand, Iesus went up to Jerusalem, and found in the*

* Mark. 11. 17.

the Temple, thoſe that ſould oxen and ſheepe, and doves, & the changers of mony ſitting, true types, of all theſe, both Merchants and Saylors in their trading ſhips. *And when he had made a ſcourge of ſmall cords, hee drove them all out of the Temple, and the ſheepe & the oxen, & powred out the changers money, & overturned the Tables; and ſaid unto them that ſold doves. Take theſe things hence, make not my fathers houſe, a houſe of merchandiſe.* As I wiſh, and am in very good hope that he is now making ſuch another whip, in and by the meanes of this honorable houſe of Parliament, called alſo (as it is reported) by ſome, though in deriſion, it may bee, or rather by feare, a whipping Parliament) to ſcourge out of the ſhip or Church of Chriſt, with the ſame ſpirit of zeale as he did, all ſuch Pirat-officers, none excepted, whether of the firſt, ſecond, or third, forementioned rancke or order; together with all the Simoniacall Patrons) huckſters, abettors and ſellors of Church-benefices, Eccleſiaſticall cenſures and excommunication, yea ſellers of bodies and * *ſoules of men* too, as it is ſaid in the 13. verſe of this chapter, *who* * *for filthy lucre ſake*, trade for ſoules: who together with their chiefe owners muſt not only be whipt out, but alſo ſhould be caſt ouer board, into the deepe pit of Perdition, but eſpecially the falſe leaders & their Head.

* Revel. 11. 13.
* Pet. 5. 2.

Firſt becauſe he is a right * *Apollyon* both Actively and Paſſively; Actively in that like a moſt cruell & foaming boare of the wood he made great havock of the moſt laborious and diligent husbandmen, to whom Chriſt had let out his vine, which he and his ſaid Officers have alſo moſt miſerably waſted; a

Reaſon 1.
* Revel. 9. 11.

23. 15. *Woe unto you Scribes and Phariſies Hypocrites, for ye compaſſe ſea and land to make one Proſelyte, and when he is made, ye make him twofold more the child of hell.* And againe, ſpeaking of them to his Diſciples, he ſaith *Mat.* 15. 14. *Let them alone, they be blinde leaders of the blind. And if the blind leade the blind, both ſhall fall into the ditch:* this truth is likewiſe manifeſt by that which is ſaid in particular of their followers, *Revel.* 13. 8. *That all the names of the dwellers upon earth who ſhould worſhip the Beaſt, were not written in the booke of the Lambe, ſlaine from the foundation of the world.* But eſpecially it is cleare by that which is written in the next chapter, viz. 14. verſe 9. 10. where Saint *John* ſaith that *the third Angell following the two former, of whoſe* meſſage he had ſpoken in the precedent verſes, ſaid that *if any man ſhould worſhip the Beaſt and his Image, and receive his marke in his forehead, or in his hand, the ſame ſhould drinke of the wine of the wrath of God, which is powred out without mixture, into the cup of his indignation and hee ſhould bee tormented with fire and brimſtone, in the preſence of the holy Angels, and in the preſence of the lambe, &c.* And as for their prophaning thus the ſaid true ſhip of Chriſt, namely his Church and Diſciples; ſee likewiſe what Chriſt did reproach to the foreſaid Scribes and Phariſees, *Marke* 11. 17. Which may as well be applyed to theſe, as it is related by the Evangeliſt who ſaid, that *Chriſt teaching*, ſaid unto them, is it not written? * *My houſe ſhall bee called of all Nations the houſe of prayer; but ye have made it a den of theeves.* And ſo in *John* 2. 13. &c. where it is ſaid, that *the Iewes Paſſeover being at hand, Ieſus went up to Jeruſalem, and found in the*

* Mark. 11. 17.

the Temple, thoſe that ſould oxen and ſheepe, and doves, & the changers of mony ſitting, true types, of all theſe, both Merchants and Saylors in their trading ſhips. *And when he had made a ſcourge of ſmall cords, hee drove them all out of the Temple, and the ſheepe & the oxen, & powred out the changers money, & overturned the Tables; and ſaid unto them that ſold doves. Take theſe things hence, make not my fathers houſe, a houſe of merchandiſe.* As I wiſh, and am in very good hope that he is now making ſuch another whip, in and by the meanes of this honorable houſe of Parliament, called alſo (as it is reported) by ſome, though in deriſion, it may bee, or rather by feare, a whipping Parliament) to ſcourge out of the ſhip or Church of Chriſt, with the ſame ſpirit of zeale as he did, all ſuch Pirat-officers, none excepted, whether of the firſt, ſecond, or third, forementioned rancke or order; together with all the Simoniacall Patrons) huckſters, abettors and ſellors of Church-benefices, Eccleſiaſticall cenſures and excommunication, yea ſellers of bodies and * *ſoules of men* too, as it is ſaid in the 13. verſe of this chapter, *who* * *for filthy lucre ſake*, trade for ſoules: who together with their chiefe owners muſt not only be whipt out, but alſo ſhould be caſt ouer board, into the deepe pit of Perdition, but eſpecially the falſe leaders & their Head.

* Revel. 11. 13.
* Pet. 5. 2.

Firſt becauſe he is a right * *Apollyon* both Actively and Paſſively; Actively in that like a moſt cruell & foaming boare of the wood he made great havock of the moſt laborious and diligent husbandmen, to whom Chriſt had let out his vine, which he and his ſaid Officers have alſo moſt miſerably waſted; a

Reaſon 1.
* Revel. 9. 11.

very [c] destroyer, who (by the bitter poyson of his false Arminian doctrine, Idolatries, false ceremonies and superstitious service & human-like liturgie, common-perjuries, which (by the meanes of that most unnaturall and cruelly-torturing Oath *ex Officio*) he hath caused: As also by the most ungodly Prophanation of the Saboths of the Lord,) hath killed both corporally and spiritually many of those fishes which might have beene before, mooving at least, if not truely living in that sea; His Courts also of Arches, High-Commission, &c. having beene but, as so many * seas of blood, like to the blood of a dead man. And all the Officers thereof having beene but as so many horseleaches or blood-suckers, who have made them-selves drunke with blood: Yea his sea having been *a Sea mingled with fire* also, *Revel.* 15. 2. and therefore like hot scalding waters, as they have beene found by woefull experience by whomsoever hath dared to touch them or come too neere them, or to medle any way with them, either speaking, preaching, or writing against their great goddesse *Diana*, or Hierarchicall whore, or discrying by any meanes whatsoever, their most sacrilegious craft or traficke. Hee is no lesse the great Apollyon Passively as *Judas*, whose very successor he is, whom Christ calles *The sonne of Perdition*. *John* 17. 12. and likewise the Apostle Saint *Paul* 2 *Thes.* 2. 3. as being a man devoted and destined to perdition, both of body, *Revel.* 18. 2. and of soule, cap. 19. 20. and meeteſt it should, whose originall, as it hath beene shewed, is from the *bottomlesse pit*, his proper Element: as it appeares mani-

[c] Hee hath beene by these meanes the chiefe cause of all the corporall plagues wherwith God hath so often visited this land, as may be seene proved at large in *Sions* plea. And hereby it appeares also that the plague of the second Viall is both corporall and spirituall, the spirituall noted in these words, *it became as the blood of a dead man*, the *spirituall* in the following

* Revel. 16. 3. 4, 5, 6.

d As by the forementioned witnesses of Christ, and many other besides.

manifeſtly by that which is ſaid, *Revel.* 17. 8. of this Beaſt by the Angell to S. *Iohn*: *The Beaſt ſaith he that thou haſt ſeene, was and is not, & ſhall aſcend out of the bottomleſſe pit and ſhall goe into perdition.*

Secondly, he is alſo the man of Sinne, ſo called in the fore alleadged place of 2 *Theſ.* 2. alluding (as it is very like) to that ſo frequent name or title, uſed in the Old Teſtament of [e] Ather beliall, given ſome times to the ſonnes * *Eli*, whoſe very brethren and ſucceſſors both the Beaſt and the falſe Prophets are, with all their traine of Merchants and Marriners. It is alſo applied to thoſe two falſe witneſſes, brought (by that Iezabel, wicked *Achabs* wife) againſt poore * *Naboth*; to deprive him both of his life and vineyard, (as this wicked Iezabel (ſo called likewiſe as being the right Antitype of that *Revel* 2. 20.) hath often done by the meanes of her falſe and corrupted Iudges or ſhipmaſters of hers) the hiſtorie whereof you may reade 1 *Kings* 21. 7. 8. &c. which title is rendred in the ſaid place of the 2 *Theſ.* 2. 3. 8. forealledged with an emphaticall demonſtrative Article taken there κατ' ἐξοχὴν, pointing out this as if he were the chiefe Captaine or ring leader amongſt the ſonnes of *Beliall*; a primate no leſſe then Superlative amongſt them, though of very little Laud. Which perhaps may have given occaſion to ſome, to deeme him no leſſe then a great devill incarnate. Saint *Hierom* ſpeaking of the father, thus explicates it, *Homo in quo fons omnium peccatorum, eſt.* A man who is the very ſourſe of all evils, both ſpirituall and corporall as it is ſhewed and proved at large in Sions Plea. *Aquinas* thus *Omnium hominum peſsimus, ut Chriſtus omnium optimus*: the worſt of all

2 *Reaſon.*

e In Hebrew *Belijragual*, ſignifying without profit or without yoke, ‖ lawleſſe rebellious and wicked, which name is given unto Sathan or Antichriſt, oppoſed unto Chriſt in 2 *Cor.* 6. 15 befitting very wall this great Vice-Roy.

* Sam. 2. 12. See alſo Iudg. 19. 22.

all men, contrary to Christ, who is the best of all. Ours thus, *a man whose very composition is of sinfulnesse*, notoriously, peerelesly vicious; not onely in his owne person, but as another * *Jeroboam*, having made the people of God, from *Dan* to *Beersheba*, to sinne. A right *Balaam*, so like, that *ovum ovo non similius*, one egge being not more like another, then hee is; like that very type of his, that false Prophet; wherfore that very name is given to him *Rev.* 2.14. of whom it is said, *that he taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed unto Idols, and to commit fornication*, as wee shewed but now. Wherefore as *the wrath of the Lord was kindled against Israel, and a great plague was sent among the congregation of the Lord*; so is it come to passe also in this *Laodicean* lukewarme late times, wherin so many have been killed both corporally & spiritually, that to no other time, then this present, can bemost justly applyed (as was noted before;) that saying of Christ *Mat.*24.22. that except Christ in his most wonderfull and unspeakeable mercy had not now, (as hee hath to the great praise of his most holy Name,) shortned these dayes both of spirituall temptations and provocations, yea and (more then in *Balaams* time) of most violent injunctions and constraints to eare things sacrificed unto Idols, no soule was like to be saved; so also of most horrible and abominable treasons and conspiracies tending to the utter confusion, and in all likelyhood finall and totall overthrow both of Church and Common-wealth in these three Kingdomes especially: so that there was no flesh like to be spared, especially of the best professors, who were thereby like to paral-

* King. 12. 30. &c.

Numb.25.3. and 31.16.

parallell the deſolation of that ſo great and flouriſhing Empire of *Germanie*; of that ſo long reformed Kingdome of *Bohemia*, and of thoſe ſo famous and purely reformed Churches of that ſo late flouriſhing Principalitie of the *Palatine*, if not to excell them. *If it had not beene the Lord, who hath beene on our ſide,* when ſuch monſtrous and Gyant like Vice-Roys and Traytors *were riſen up againſt us:* * *for then they had ſwallowed us up quicke: their wrath being ſo* vehemently *kindled againſt us, then their waters had overwhelmed us, the ſtreame whereof had gone over our ſoules. Then thoſe proud* Herarchicall *waters had gone over our ſoules. But bleſſed bee the Lord, who hath not given us a prey to their teeth. Our ſoule is eſcaped as a bird out of the Snare of ſuch foulers, the ſnare is broken, and we are eſcaped. Our helpe is in the name of the Lord, who made Heaven and Earth.*

* Pſal. 124. 1. 2. &c.

Thirdly and laſtly, herein alſo may he bee compared to that faigned Charon of the Pagan Poets, who was the boatman of Hell, to carrie over the blacke Styx, in his moſt wide and capable ferrie boate, the ſoules of men: to whom may be applyed (in reſpect of what hath hath beene already ſaid of him, according to his former practiſes) that vaine, yea moſt blaſphemous boaſting power that is read in the Decretals, which the Popes doe attribute unto themſelves, viz. That if they carried with them, millions of ſoules to be tormented with the great Devill in Hell, no man was to reprove them: ſo imperious was he, and ſo abſolute in all his Tyrannies both corporall and ſpirituall, that no power either temporall or ſpirituall, was able to reſiſt or reſtraine him, only, from his intended deviliſh plots and deſignes: but ſo would goe on, come what

f This is to be read in the Popes owne Decretals.

might come of it: yea let Church, State, King and all, ſinke or ſwimme, 'twas all one to him; ſo hee might have brought to paſſe his owne ends, which were indeede no better then *Hamans*, as it is now manifeſt to all the world: In whoſe ſhamefull end may all impenitent traitors with their deviliſh projectsand conſpiracies fall and finiſh: that the King, State, and Church may for ever flouriſh and proſper: *for if the wicked be once taken taken away from before the King, his throne cannot but be eſtabliſhed in righteouſneſſe, ſaith Salomon, Prov.25.5.*

* Prov.25.5.

I will end this firſt point of Doctrine in a word or two of admonition to all ſuch as hitherto *have worſhipped the Beaſt, and his image, and have received his marke in their forehead, or in their hand*, and to all that with them *have drunk of the wine of the wrath of this whores fornications:* to all Recuſant-Papiſts I meane, and Hierarchiſts whatſoever they bee: beſeeching them to conſider ſeriouſly with themſelves the lamentable forementioned condition, and woefull eſtate of all them that have heretofore, or doe yet daily thus hazard their poore ſoules, into ſuch ſhips; either to trade among ſuch Pirats, or if they bee but paſſengers with them, to take ſuch blood-drunken guides for Pilots, and ſuch beaſt like Marriners for rowers, who in ſtead of bringing them them to Heaven and Heavenly reſt, as they profeſſe and boaſt, doe carrie them downe into the Sea of the Euphratian Jordan; with a moſt violent and ſwift currant, to percipitate them in the end, together with themſelves, in * *that lake of fire and brimſtone, there to be tormented day and night, for ever and ever.* Heare this and tremble, for it is now high time, if ever, *to* * *flee from the wrath* which is at hand,

* Revel.20.10

time

up therefore, * *get ye out of this Sodome.* Doe I ſay unto you, as once *Lot* ſpake unto his ſonnes in law, *for the Lord will preſently deſtroy it.* * *Come out of Babylon* ſay I againe unto you as the Angel in the *Revelation*, to the people of God, *that ye be no more partakers of her ſins, and that ye receive not of her plagues:* Get ye out of ſuch ſhips, & forſake ſuch wilfull blinded guides, elſe *you ſhall* aſſuredly * *fall both into the ditch*, as ſaith our Saviour. Stop no more your eares; * *like the deafe adder, which will not hearken to the voyce of charmers, charming never ſo wiſely.* And if he doth yet grant *you to day to heare his voyce*, * *harden not your hearts, as in the provocation, in the day of the* laſt *temptation in the wilderneſſe, whereour fathers have tempted him, proved him, and ſeene his workes,* for the ſpace not of fortie yeares only as the ancient Jewes, but now of full a thouſand two hundred fifty and upwards, leaſt *he ſweare* againe *in his wrath that ye ſhall not enter into his reſt.* * *Depart* therefore *I pray you, from the tents of ſuch wicked men, leſt ye bee conſumed in all their ſinnes, and bee ſwallowed up with them, and goe downe alive into the pit* of deſtruction: nay, hye ye, leſt with the fooliſh Virgins you tarrie till the doore of repentance bee ſhut up againſt you, and it be too late for you to cry *Lord Lord open to us.* And thus much ſhall ſuffice for this firſt point.

* Mat. 3.3.7.
* Gen. 19.14.
* Revel. 18.4.
* Mat. 15.14.
* Pſal. 58.6.
* Heb. 3.7.8. &c.
* Numb. 16. 26.
* Math. 25.11.

In the ſecond place, from this conſideration, that theſe Mariners or Court-officers of ſuch Merchants, doe make ſuch a rich trade or gaine upon this Sea and of the people of God, in theſe Hierarchicall ſhips or Courts, obſerve this other point of doctrine, viz. that 2. *Doct.*

The Miniſters of the Beaſt & falſe Prophet, even

as their head all of them I ſay, make a trade both of ſoules,& of all other things ſpirituall;pilling & ſpoyling all thoſe that ſaile with them, both of their temporall & ſpirituall goods, behaving themſelves therin,even as the falſe Prophets did of old, of whō the Lord doth ſo often complaine by his Prophets, as we may reade *Eſay* 56.10, &c. where ſpeaking of them he ſaith, *The watchmen are blind: they are all ignorant, they are all dumbe dogs, they cannot barke: ſleeping, lying downe, loving to ſlumber, yea they are greedy dogs, which can never have enough, and they are ſhepheards that cannot underſtand: they all looke to their own way, everyone for his gaine.* And *Ier.* 6. 13. * *From the leaſt of them* ſaith he, *even unto the greateſt of them, everyone is given to covetouſneſſe: and from the Prophet even unto the Prieſt, every one dealeth falſely.* And *Ezech.* 34. 2. 3. *Sonne of man*, ſaith the Lord there concerning all ſuch falſe Prophets, *propheſie againſt the ſhepheards of Iſrael, propheſie & ſay unto them: Thus ſaith the Lord unto the ſhepheards of Iſrael, that doe feede themſelves, ſhould not the ſhepheards feede the flockes? ye eate the fat, and ye cloath you with the wooll, ye kill them that are fed; but ye feede not the flocke,&c.* And ſuch were the falſe Apoſtles in the very time of the Apoſtles of whom S. *Paul* ſpeaketh to *Timothie*, * *who made a gaine of godlineſſe*,& who did * *ſubvert whole houſes, teaching things which they ought not, for filthie lucres ſake*, as he ſaith in his Epiſtle to *Titus*. And in his ſecond to *Timothy* he did foretell that * *in the laſt dayes perilous times ſhould come, becauſe men ſhould bee lovers of their owne ſelves, covetous, &c.* whom Saint *Peter* in that Propheticall Epiſtle of his compares to *Balaam*, ſaying that * *they ſhould*

* Ier. 6. 13.

* 1 Tim 6. 5.
* Tit. 1. 11.
Mat. 23. 14.
Mar 12. 40.
Luke 20. 47.

* 2 Tim. 3. 1. &c

* 2 Pet. 2. 15.

ſhould forſake the right way and goe aſtray, following the way of Balaam the ſonne of Bozor, who loved the wages of unrighteouſneſſe: likewiſe Saint *Jude* in that other Propheticall Epiſtle of his, where hee denounces a woe unto them ſaying that * *they ſhould goe in the way of Cain, and ſhould run greedily after the error of Balaam for reward, and ſhould periſh in the gainesaying of Core.* * Iude 11.

The cauſes whereof are, firſt their impietie, teſtified in that they have (as the Phariſes) in the time of Chriſt * *bound heavie burthens, and grievous to bee borne, and laid them on mens ſhoulders, but they themſelves would not move them with one of their fingers*: as he ſpeakes of them, *Mat.* 23. 4. Secondly, their intollerable pride, manifeſted in that * *they have oppoſed and exalted themſelves aboue all that is called God, or that is worſhipped: ſo that as God they have ſitten in the Temple of God, behaving themſelves as if they were Gods*, as ſayes the Apoſtle of the man of ſinne, 2 *Theſ.* 2. 4. And laſtly, their inſatiable covetouſneſſe before proued. *Reaſon* 1. * Mat. 23.4. *Reaſon* 2. * 2 Theſ. 2.4. 3. *Reaſon.*

Vſe.

The uſe of which point may ſerve briefely to convince all ſuch, that doe either tyranniſe over the Lords heritage, as if they were Lords over it, though it bee * forbidden them by him whoſe ſucceſſors they affirme themſelve to be: Or who not onely for lucre ſake, but by pride, or by any other unlawfull meanes, doe intrude themſelves in the Miniſteriall function. None of which are true Miniſters of Chriſt, but rather of Antichriſt, becauſe they * *doe not enter by the doore into the ſheepe fold, but climbe up, ſome other way*, who therefore *are right thiefes and robbers*, according to Chriſts owne verdict. * 1 Pet. 5.3. * Iohn 10.1.

Moreover obſerve (from this that God hath left his Church ſtanding thus long at the ſhore of that Hierarchicall Euphrates, after ſo long and hard a voyage throrow that huge wilderneſſe of Idolatrie fore ſpoken of) this other point of doctrine.

3. *Doct.* That God hath often delivered his Church into the hands of moſt cruell Tyrants and Pirates both Civill and Eccleſiaſticall: as hee did of old, when he brought her under that moſt cruell ſervitude of the Egyptian *Pharaos*, and likewiſe of the Amorites. Cananites, Moabites, Midianites, Ammonites, Philiſtins, Aſſyrians, Syrians, Romans, Herods, Pilates, and Pagan Emperors, and falſe Prophets: as the Sacred Hiſtories both of the Old and New Teſtament doe fully teſtifie: and thus hath hee dealt with it, by the meanes of the High-Prieſts, Scribes and Phariſes in the time of Chriſt, and in that alſo of his Apoſtles, and ſince by the Popes, and all that rable of Metropolitan Prelates, Archbiſhops and Dioceſan Biſhops, even ſince the time of Conſtantine the great: and by all their foreſpecified Officers and Mariners, all of them Anticriſtian Pirates, as it is recorded in the bookes of the Martyrs, and in many other humane ſtories. By all whoſe meanes, the ſaid poore Church hath beene alwaies * *ſorely oppreſſed, yet not diſtreſſed, perplexed, yet not altogether without helpe: perſecuted, but not forſaken, caſt downe but not deſtroyed, alwaies bearing about in the body the dying of the Lord Jeſus.*

Exod. 1. 10. &c
Iudg. 3. 8. 12. and 31.
Item. 4. 2. &c. and 6. 2. &c. and 10. 7. &c. and 13. 1.
2 King. 10. 32 &c. and 15. 19. and 17. 3. &c. and 24. 1. &c.
Luke 2. 1. &c.
Mat. 2. 12. &c.
Luke 13. 1.
Revel. 6. 10.
Acts 2. 22. 23. and 4. 5. 6. and 20. 27.
Revel. 11. 7. & 12. 17. and 13. 7. and 17. 14.

* 2 Cor. 4. 8. 9.

Reaſ. 1. And that for theſe reaſons, as firſt to exerciſe it: * *to humble it alſo and to prove it, to know what is her heart, and whether* the members thereof will *keepe his Commandements*: therefore *hath hee humbled her*

* Deut. 8. 2. 3.

and

and ſuffered her to hunger; as it is ſaid of the people of Iſrael during the time of their abode in the wilderneſſe: yea to correct it & to purge it more & more of her ſins. As alſo for the greater confuſion of her enemies, who thereby fill up their meaſure, and haſten their owne ruine and utter deſtruction. 2 *Reaſon.* 3 *Reaſon.*

Which muſt ſerve, as for the inſtruction and comfort of the one, ſo alſo for the terror and conviction of the other; of whom God will at length take vengeance, as hee doth now begin to doe of theſe Vice-Roys, Merchants and Marriners, in theſe moſt happie dayes wherein we live; of wch we may very well ſay, what Chriſt ſaid once, of the time of his firſt comming in the fleſh, ſpeaking to his Diſciples, and ſaying, * *Bleſſed are your eyes, for they ſee, and your eares, for they heare, and verily I ſay unto you, that many Prophets, and righteous men, have deſired to ſee thoſe things which ye ſee, and have not ſeene them: & to heare thoſe things which ye heare, and have not heard them.* And therefore ought we alſo even now to begin to praiſe the Lord ſaying, * *Alleujah: ſalvation, and honour, and power unto the Lord our God: for true and righteous are his judgements, for he doth now judge the great whore, which did corrupt the earth, with her fornications, and doth avenge the blood of his ſervants at her hand*: as it is commanded unto us, *Revel.* 19. 1.2. and therein follow the example of the ancient people of Iſrael, who as ſoone as they were paſſed over the Iordan, & were but newly entred into the borders of *Canaan*, as it is witneſſed of them by the Propher, *Pſal.* 66. where the people of God is brought in prayſing him for his wonderfull workes, and ſaying, * *Make a joyfull noyſe unto God all* *Mat.13.16, 17. *Revel. 19.1.2 *Pſal.66.1.2. &c. *Vſe.*

all ye lands, ſing forth the honour of his name: make his praiſe glorious. Say unto God how terrible art thou in thy workes? through the greatneſſe of thy power, ſhall thine enemies ſubmit themſelves unto thee. All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing to thy name, Selah. Come and ſee the workes of God. May we likewiſe ſay with them; *he is terrible in his doings, towards the children of men. He turned the Sea into dry land, they went through the flood,* aswe doe now, *and there they did rejoyce in him,* as wee ought alſo to doe. This may be gathered alſo out of *Joſh.* 5. 10. where it is ſaid that after the Iſraelites were paſſed over the Iordan, and after they had renewed the covenant of the Lord by the Circumciſion (as all the Chriſtian Iſrael of God muſt likewiſe doe) * *they kept alſo preſently after the Paſſeover,* in the celebration whereof they were wont to ſing the *Pſal.* 113. and 114, &c. and ſo muſt wee, *for all thoſe things happened unto them for types; and they are written for our admonition,* ſaith the Apoſtle, *upon whom the ends of the world are come.*

* Ioſh. 5. 10.

Cor. 10. 6. and 11.

Before I end this text I muſt yet ſay a word or two concerning the behauiour of theſe Court-officers or Mariners, in this ſo manifeſt a danger: who are therefore ſaid in the laſt words of this 17 verſe to ſtand a farre off: and that no doubt, for the very ſame cauſe, for which it was alſo ſaid in the former verſes of this chapter, that both the Kings of the earth and the Merchants ſtood likewiſe afarre off, as we reade verſe 10. and 15. viz. for feare of her torment, theſe being no leſſe timorous then they, yea they are rather more, being right Amphibies

and

and very like frogs which are moſt timorous Creatures, the leaſt noiſe making them quickly to dive and hide themſelves in their puddle waters. But where will, or can theſe hide now themſelves: their Euphraticall Iordan being now dryed up? ſure they can but skip up and downe, yet for a very little while, (and that yet as the fiſh doth in the frying pan, from which it falls in the fire) to croake and doe their meſſage as it was ſhewed before, for they muſt all be caught and killed (unleſſe they repent, to give *glory to the God of Heaven*, as ſome ſhall aſſuredly doe as it appeares *Revel.* 11. 13.) Beſides by the drying up of their ſaid Euphrates the terror of the Lord is fallen upon them, as it fell upon that prophane *Balſhazzar* when hee ſaw *the fingers of a mans hand writing over againſt the candleſtick, &c.* For then as it is ſaid there, *the Kings countenance was changed, & his thoughts troubled him, ſo that the joynts of his loynes were looſed, and his knees ſmote one againſt another*; but eſpecially when * *one Poſt did run to meete another, and one meſſenger to meet another to tell the King of Babylon* that his Euphrates was dryed up, and that *Cyrus* Gods annoynted *had taken his City at one end, and that the men of warre were afraid*, as it had beene feretold by the prophet *Jeremie*. Even ſo theſe hearing and ſeeing now their ſaid Euphrates to bee thus dryed up, and having therby their conſcience throughly awaked, accuſing them of their barbarous cruelties, filthy whoredomes, prophane drunkenneſſe and unſatiable covetouſneſſe, this is I ſay the cauſe why they doe now for feare, thus ſtand a farre off.

* Deut. 5.5,6.

* Ier. 51. 31. w

Beſides their ſtanding a farre off, may in like

manner note unto us, the true qualitie of these *Amphibies*, and filthy frogges; who having but mouth and belly onely, (as resembling those false teachers mentioned by Saint *Paul* * *whose end is destruction, whose God is their bellie, and whose glory is in their shame, and who mind but earthly things.* Or like the *Cretians* whom the said Apostle affirmes, upon the testimonie of one of their owne Prophets, to have been * *alwaylyers, evill beasts, and slow bellies)* who therefore can doe nothing but croake onely, to incite and provoke, yea the Kings themselves, with their Armies, to fight and shed the blood of their owne best and faithfullest subjects: while they in the meane time doe feede and pamper their unsatiable bellies; never sollicitous nor willing through feare of a bad successe to enter the lists of a faire combat) concerning the divine right of their so statelie and pompous an Hierarchicall Government) there to have the matter tryed by the word of God, the infallible Iudge of all controversies and doubts, whether in matter of Doctrine or Church discipline; judging it to bee a safer course for them to play the *Gibeonites* parts, (their right types) wit our *Joshua* * and the Princes of the Congregation which Gibeonites having seene and heard what had beene done unto *Jericho* and to *Ai*, as we reade *Josh.* 9. 4. &c. *They did worke*, then *wilily* (even as the Hierarchikes doe) *and went and made as if they had beene embassadors, and tooke old sackes upon their asses, and wine bottells, old and rent, and bound up, even* like the arguments and allegations of these, pleading for their Prelaticall Supremacy, nothing but Antiquity, and the most Ancient and

* Phil. 3. 19.

* Tit. 1. 12.

* Iosh. 9. 4, &c.

and gray haired, conſtitutions & Canons of fathers, Councells, and Synods, yea Statutes and lawes of former wiſe learned and grave Lawyers and Counſellors, allowed, and approved by the Authority of the moſt godly and puiſſant Emperors, Kings and Princes of Chriſtendome even ſince the time of Conſtantine the great, that moſt Religious Prince brought thereby to avow and eſtabliſh it by that (ſo much weather beaten, and overtyred) Canon of that famous and firſt Orthodox Councell of *Nice*, attributing the priority of the Patriarchſhip (therein firſt enacted) to the Biſhop of *Rome*, (as his ſucceſſors at leaſt would have made the world beleeve,) by perverting the true ſence, yea and falſifying the very Canon it ſelfe, as it was at laſt found out and detected in that of *Carthage*, held almoſt one hundred yeares after.) Herein behaving themſelves altogether like the foreſaid Gibeonites, who *came to Ioſhua unto the campe at Gilgal, with* ſuch *old ſhooes and clouted upon their feet, and old garments upon them, all the bread of their proviſion being alſo dry and mouldy*, pretending thereby to *bee come from a farre countrey*, as theſe would ſeeme to be, though they come but from *Rome*, being iſſued out of the Roman Hierarchicall, Idolatrous Sea, to which they laboured alſo tooth and naile to have reduced theſe Kingdomes: different therein indeede, and therefore farre worſe then the Gibeonites; and greater beguilers without compariſon: of whom you ought therefore (O ye moſt worthy Princes of

Held *Anno.* 327.

Held *Anno* 419. where *Sozimus* falſifying the *Nicene* Councell was withſtood by *Auguſtine* thereupon it was at laſt decreed by the fathers, *Ne cuiquam vel Epiſcopo vel ſacerdoti ex Africâ aut alijs provincijs metropolitanos habentibus, ad Papam Romanum appelare liceat: ſed ſit, inquiunt, prima cognitio cauſarum Eccliaſticarum penes Epiſcopos & Metropolitanum, ſecunda penes concilium provinciale, ultima penes Univerſale. Item, ne ullum jus deinceps Romano Papæ ſuper Africanas Eccleſias concernatur. Alſted. 29. Chron. concil. pag. 206.*

the Congregation) to take heede, leſt you treate of any peace with them, or make any league with them, to let them live any more in that Hierarchicall ſea of theirs: elſe they will beguile, yea rather betray *Ioſhua* himſelfe his Religion and ſtate, to the greateſt enemie thereof: be ye therefore adviſed and take * *counſell at the mouth of the Lord*, in a buſineſſe of ſo great importance, and greater (I dare ſay with permiſſion) then any that can be treated of, and whereon dependeth the whole welfare of ſtate King and Religion, or utter ruine and downefall thereof, unleſſe it be narrowly and ſpeedily lookt into and wiſely prevented with the aſſiſtance and favour of that Almighty God who hath hitherto ſo wonderfully continued and countenanced you in all theſe ſo weighty affaires already by you performed, to the joy of all true Engliſh hearts and terror of all our Enemies both at home and abroad; As you may very manifeſtly perceive it already by the ſaid behaviour of all theſe Euphratian frogges, and ſhall more and more, *a meſure que leur dit Euphrates ſaſſechera.* This being the ſence of theſe words as we take it, and judge by the premiſſes that it cannot bee taken otherwiſe, it may yeld this point of Doctrine unto us, viz. that.

* Ioſh. 9. 14.

4 *Doct.* The vindicating Iudgement of God, doth moſt often terrifie his moſt fierce and haughty enemies, overtaking them moſt commonly at unawares, and when they thinke themſelves to bee cock ſure, and very farre from it, as Saint *Paul* doth teſtifie ſaying of ſuch that * *When they ſhall ſay, peace and ſafety: then ſudden deſtruction commeth upon them as travaile upon a woman with child, and they ſhall not eſcape.* This may

* Theſ. 5. 3.

may be proved by many examples both in the Old and New Teſtament, as of *Pharaoh*, when hee was drowned with his armie in the read ſea: for when God * *tooke off their chariot wheeles, they were ſo aſtoniſhed thereat, that they ſaid, let us flee from the face of Iſrael: for the Lord fighteth for them, againſt the Egyptians.* Thus was *Nebuchadnezzar* ſurpriſed, for * *as he was walking in the palace of the Kingdome of Babylon, ſaying is not this great Babylon that I have built for the houſe of the Kingdome, &c. While the word was in his mouth there fell a voyce from heaven,* (at the which no doubt hee was no leſſe amazed, then was afterwards *Belſhazzar* his ſonne at the hand writing forementioned) *ſaying, O King Nebuchad-nezzar, to thee it is ſpoken; the Kingdome is departed from thee.* Thus it fell out alſo to proud *Haman*, who as ſoone as he heard the Queene *Eſter* accuſing him to bee * *the great adverſarie and wicked enemie, who had ſold her and her people,* (the Iſrael of God being then in captivity, (as theſe had done, likewiſe the true Chriſtian Iſrael of the three Kingdomes, then in captivity & diſtreſſe alſo, not only) *to be held for bondmen & bondwomen, but to be deſtroyed, to be ſlaine, & to periſh,* (as woefull experience had too ſoone proved it for us, if God had not in his (but too little conſidered) wonderfull mercy towards this land, prevented it, in his good time by the meanes of the forementioned Hollanders.) *Then* I ſay, at ſuch a relation *was* the ſaid *Haman* ſore *afraid, ſeeing in the Kings face, that there was evill determined againſt him by the King.* We reade alſo in this booke of the *Revelation* that when Chriſt the Lambe came to take vengeance of the perſecuting Pagan

* Exod. 14. 25.

* Dan. 4. 30. &c.

* Eze. 7. 9. 10. &c.

Revel.6.15. 16,&c. Emperors, that then, *The Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every free man, hid themſelves in the dens and in the rocks of the mountaines, and ſaid to the mountaines and rocks; fall on us and hide us from the face, of him that ſitteth on the Throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who ſhall be able to ſtand.* And the like muſt of neceſſity fall out to this whore, her Merchants and Marriners, whoſe Euphraticall Iordan ſhall then bee dryed up when

Revel. 18.7.8. *ſhe ſhould ſay in her heart, I ſit a Queene, and am no widdow, and ſhall ſee no ſorrow*: for *therefore* ſaith the Angel *ſhall her plagues come in one day*, for her greater terror and aſtoniſhment, *death and mourning and famine, and ſhee ſhall be utterly burnt with* the *fire* of excommunication: *for ſtrong is the Lord God who judgeth her.*

Reaſ. 1. The reaſon whereof may bee firſt, becauſe they applaud, flatter, and bleſſe themſelves in their

* Deut.29.19. 20. hearts ſaying, * *that they ſhall have alwayes peace, though they walke in the ſtubborneſſe of their hearts to adde drunkenneſſe to thirſt*, as it is ſaid *Deut.* 29.19. and therefore as it is further added in the ſaid place, *The Lord will not ſpare them, but then the anger of the Lord, and his jealouſie ſhall ſmoake againſt them. and all the curſes that are written in this booke, ſhall lie upon them, &c.*

2 *Reaſon.* Secondly, becauſe the Lord takes them uſually when they are ſoothing themſelves in their naughtineſſe, and ſaying in their hearts as thoſe prophane ones in *Zephan: that the Lord would doe them neither good nor evill*: whom the Lord threatens there ſaying,

saying that * *it shall come to passe at that time, that I will search saith he, Jerusalem with candles and punish the men that are thus setled on their lees, and therefore their goods shall become a bootie, and their houses a desolation*: then he addeth in the next verse, that *the great day of the Lord was neere, it is neere* saith he, *and hasteth greatly, which is a day of wrath, a day of trouble and distresse, a day of wastnesse and desolation, &c.* * Zeph. 1. 12. 13. 14, &c.

Thirdly, becausse most commonly, the Judgements that God layeth upon them are very grievous, and terrible, and then * *the Lord gives them trembling hearts, and failing of eyes, and sorrow of minde, so that their lives hang in doubt before them, and they are in feare day and night, having no assurance of their life*, according to that threatning mentioned in the Law. And our Saviour testifies the same, speaking of the great judgements, that should fall upon the world of the wicked in these latter times, saying that * *then there should be signes in the Sunne, and in the Moone, and in the stars, and upon the earth distresse of nations, with perplexitie, the sea and the waves roareing*; yea saying that *mens hearts should faile them for feare, looking after those things which are comming on the earth.* 3 *Reason.* * Deut. 28. 65. 66. * Luke 21. 25.

Fourthly, God retaliates unto them, paying them in their owne coyne, as they have pressed downe, and thereby endeavored to terrifie most of the best servants and children of God, with their most heavie and tyrannicall burdens, so doth the Lord pursue them with heavie and terrifying plagues, for *it is a righteous things with God*, saith he Apostle to * *recompence tribulation to them that trouble you.* 4 *Reason.* * 2 Thes. 1. 6.

Fiftly,

5 *Reason.* Fiftly, God in his iuſtice will have his hand to be ſeene againſt thoſe that make warre againſt him, and againſt his people: *he will appeare in his anger againſt ſuch*, and that muſt needes be terrible unto them, for thus ſaith the Lord himſelfe by his Prophet, * Iſa. 33. 10. 11, &c. * *Now will I riſe ſaith he: now will I be exalted, now will I lift up my ſelfe, ye ſhall conceive chaffe, ye ſhall bring forth ſtuble, &c.* Therefore ſaith hee afterwards, *The ſinners in Zion are afraid, fearefulneſſe hath ſurpriſed the hypocrites: who therefore among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings.*

6 *Reaſon.* Finally, another cauſe of their terrour is the guiltineſſe of their owne conſciences: they had impoſed (during their idolatry, intollerable pride and and crueltie) upon the people of God, heavie yokes, which while the world went well with them, they ſcarſe ever felt, but in the time of diſtreſſe, they are made ſenſible thereof: as *Ioſephs* brethren who being fallen in great diſtreſſe in *Egypt*, could then remember, but never before, their moſt barbarous and inhumane crueltie, uſed againſt their owne brother, for then they could ſay one to another, *wee are verily guiltie concerning our brother, in that we ſaw the anguiſh of his ſoule, when he beſought us, and wee would not heare: therefore is this diſtreſſe come upon us.* Gen. 42. 21.

This doctrine doth furniſh matter of exhortation to all ſorts of men, but eſpecially to them whom the Lord hath conſtituted in authority over their brethren in Church & Cõmonwealth, who are to be admoniſhed by it to feare ſin which brings after it, ſuch ſudden thunderclaps, and moſt fearefull judgements, though in the committing thereof it ſeemes very

very pleaſant and delightfull: which makes men to commit it even *with greedineſſe, it beeing but a ſport to fooles to doe miſchiefe* ſaith *Salomon*. Nay ſuch men eſpecially *could not ſometimes ſleepe except they had done miſchiefe, and their ſleepe were taken away, unleſſe they had cauſed ſome to fall.* But they muſt alſo know on the other ſide that there is a terrible woe denounced by God himſelfe, *againſt all thoſe that deviſe iniquity, and worke evill upon their beds: to practiſe it as ſoone as it is day light, becauſe it is in the power of their hand: that doe covet fields, and take them by violence, and houſes and take them away: So they oppreſſe a man and his houſe, even a man and his heritage*, as theſe trading Vice Roys, Merchants & Mariners have done. To all whom the Lord ſpeaketh by the ſame Prophet in the following chap. ſaying, *Heare I pray you O heads of Iacob, and ye Princes of the houſe of Iſrael*, for ſuch have they reputed themſelves to be, and ſuch would they ſtill be taken for: *Is it not for you to know judgement? who hate the good, & love the evill who plucked off their skin frō off them and their fleſh of my people, and flay their skinne off them, and breake their bones and chop them in peeces, as for the pot, and as fleſh within the cauldron. Therefore ſhall they cry unto the Lord* in the day of trouble, *but he will not heare them: hee will even hide his face from them at that time.* Be wiſe now therefore * *O ye Kings, receive chaſtiſement ye governours of the earth, ſerve now the Lord with feare and trembling, kiſſe the ſonne leſt he be angry and ye periſh in the way, when his anger ſhall burne ſuddenly;* * *Take heede that ye be not found even to fight againſt God*, as ſaid once that wiſe Councellor *Gamaliell*, ſpeaking to them of

Prov. 10. 23. and 4. 16.

Mica. 2. 1. 2. and

chap. 3. 1. &c.

* Pet. 2. 10. 11.

* Act. 5. 9.

the High Counſell at *Jeruſalem* the great enemies of Chriſt and of his Apoſtles: oppoſe no more his ordinances, neither perſecute his faithfull ſervants and children. Hinder not by your authority or favour the courſe of the preaching of the word, nor the eſtabliſhment and adminiſtration of an holy diſcipline or Church Governement grounded upon the Word, and practiſed by the Apoſtles: *Pervert not the right waies of God* in withſtanding the true ſervants of God, labouring after a true and holy reformation: for know ye for certaine, that *this counſell and this worke is not of men but of God*, which therefore you ſhall never be able *to hinder or overthrow*, * *The Lord of hoſtes hath ſworne it, ſaying; ſurely as I have thought ſo ſhall it come to paſſe; and as I have propoſed, ſo ſhall it ſtand*, which is as true in the Antitype as in the type it ſelfe, as it ſhall bee made manifeſt yet a little more preſently: therefore may we ſafely apply this threatning to it: for as he then ſaid that hee *would breake the Aſſyrian in his land*, ſo may we ſay of theſe weſterne Babylonians: and that *he will tread their* Euphrates *vnder the feet of his ſervants, and then ſhall their yoke depart from off them, and their burden depart from off their ſhoulders. This is the purpoſe, that is now purpoſed upon the whole earth: and this is the hand that is now ſtretched out upon all the nations, for the Lord of hoſts hath purpoſed, and who ſhall diſannull it? and his hand being ſtretched out, who ſhall turne it backe?* Now for the concluſion of this treatiſe, I will adde, to that which hath beene already ſaid, yet ſomewhat more for the concluſion of it, concerning the totall and finall ruine of theſe enemies of the Church, which

and chap. 13. 10.

* Iſa. 14. 24. 25. 26, &c.

God

God had decreed and appointed, even as ſoone as the dragon and his Angels had conſulted and reſolved (after they had beene overcome and caſt into the earth by Conſtantine the great and his ſucceſſors to *Theodoſius* ſurnamed alſo the great, and termed by the title of *Michael* and His Angels) to make after the woman flying from them into the wilderneſſe, *to make warre with the remnant of her ſeede*; for even then the ſame God, who knoweth the very thoughts and purpoſes of the wicked, had provided againſt them foure mighty Angels, having ready the foure Cardinall windes of the earth, to blow and ſcatter them all as duſt, and all their counſels and devices * *as ſtubble before the wind*, and to drowne them as *Pharaoh* in the Sea; who were ready to doe it all at once; but that he (who is ſlow to anger, and who had yet ſome imployment for them, to afflict his Church and chaſtiſe it, *to humble it and prove it* during her ſaid long voyage along that vaſt wilderneſſe, thereby alſo to fill up their meaſure) would not permit it. Becauſe he had alſo purpoſed in his mercy to free and exempt from thoſe fierce judgements, which by their blowing they were to bring upon the world of the wicked, that forementioned remnant of the womans ſeede, which were to be marked to that end from time to time, during their ſaid voyage: the firſt whereof (being one of the laſt effects of the opening of the ſixt ſeale) was performed, *Revel.6.12.* &c. (as that of *Egypt*, the true type thereof,) immediately before the laſt plague, or utter overthrow of the pagan Idolatries and Idoles, by the foreſaid *Theodoſius*. though afterwards recited, viz. chap. 7. Beſides

Revel. 12. 19.

* Pſal. 83. 3. and 13.

God had likewiſe appointed many other inſtruments of his Iuſtice, to puniſh, with them, by degrees, and at ſeverall times, his ſaid enemies, whoſe forerunners and uſhers as it were theſe foreſaid windes ſhould be; as the ſeven Angels with ſeven trumpets to denounce and proclaime the ſaid judgments, and ſeven more with ſeven Vials to powre out the ſame one after another, and therby to bring upon that wicked world the three great woes mentioned *Rev.* 8 13. And all and every one of theſe to bee diſpoſed in order; and executed in their due time, by the moſt wiſe and all ruling providence of God: both to aggravate the ſaid judgements upon them; as alſo to manifeſt thereby to the whole world the equitie of his juſtice; and that by ſuch meanes alſo, he might *make his name to bee the better knowne throughout all the earth*, as he ſaid in the like caſe of *Pharaoh*.

Exod. 9.16.

The firſt movers then or inſtrumentall cauſes of all of them were theſe foure windes which were to blow from the foure quarters of the world upon that of the Roman Empire, viz. North, South, Eaſt, Weſt, to bring it to its laſt and utter deſtruction, which were to come up, as it were upon the theater with their foreſaid attendants in this order; and firſt, the firſt of them, with the foure firſt Trumpeters. After the ſecond, and with him the fift Trumpetter, making as it were, the firſt Angel of the Vials to poure out the firſt plague, which cauſed the firſt woe. The third winde was to followe this at the heeles to ſtir up, firſt the ſixth Trumpeter, who by the ſound of his Trumper, did provoke five of the Angels of the Vials, to powre out each of them

the

the ſeverall plagues contained in them, one after another; which cauſed the ſecond woe; which was no ſooner paſt, *then behold the third and laſt woe commeth quickly*; cauſed by the plague of the ſeventh and laſt Viall ſtirred up by the ſeventh and laſt Trumpeter, moved by the fourth and laſt winde. Of all which foure I will ſay in as few words as I may poſſible, (becauſe I ſhall more at large ſpeake of each of them in the forepromiſed Parallell, if God be pleaſed to grant me life and meanes to performe the ſame,) firſt whence they were to blow, what ſhould bee the judgements which they were to bring along with them: and laſtly the time both of their beginning, continuance, and ending.

For the firſt, it was as it is already ſaid, the Northerne wind; the which blowing with a very ſtrong and moſt boyſtrous gale, brought from that quarter of the world, thoſe barbarous people, which as ſo many great * *great floods of water caſt out of the Serpents mouth, after the woman*, did preſently overſpread and almoſt overflow the whole Roman world; the ſaid ſerpent thinking thereby to drowne the whole ſeede of the ſaid woman, after which they ſailed as faſt as ſailes and tacklings could hold, as *Pharaoh* did with his ſwift-winged-chariots after the children of *Iſrael*, the true type of this firſt expedition againſt our Chriſtian *Iſrael*, made by that [a] terrible and fatall ſtorme of the ſaid

* Revel. 12. 15

Exod. 14. 9. Revel. 8. 5. 7. 8. 11, &c.

a *Heare Ammian. Marcel.* ſpeaking of theſe ſtormie bluſtring winds *lib.* 26. cap. 31. *Horrendi tremores per omnem orbis ambitum. graſſati ſunt ſubitò, quales nec fabulæ, nec veridicæ nobis antiquitates exponunt, &c. Item Hieron. in vita Hilar. Hoc tempore velut per univerſum orbem Romanum canentibus buccinis excitæ gentes ſæviſſimæ, limites ſibi proximos perſaltabant, Galliaſ, Rhetiaſque, ſimul Alemanni populabantur; Sarmatæ, Pannonias, & Quadi Picti, Saxones & Scoti, & Attacotti Britannos, erumnis vexavere continuis: Thraciaſ diripiebant piratorij globi Gothorum, &c. Ammian. ibid. c. 10.*

Nor-

Northerne Nations Goths, Sarmatians, Almaines, Huns, Vandales, Quades, &c. all which brake upon the said Roman world or Empire almost without intermission, harrying, burning, wasting and destroying many Provinces of it; and therein made that great slaughter of men of all sorts, represented unto us, *Revel.* 8. 7. by the burning up of the third part of the trees and of all greene grasse; whereby also the said third part of that Empire became as a sea of blood through which the Church of God was then to passe, as the Israelites had done through the red sea, the true type of this after which passage, the waters of the Christian doctrine, like those of *Mara* once, were so embitered now by the false Arrian Hereticall doctrine, drunke, embraced, and maintained by these Northern peoples, & so eagerly pressed upon the Christians, especially in *Africa*, by *Genseric* the *Vandale* and his successors that it became as bitter as wormewood. [b] By all which bloody warres and persecution and by the blustering violence of these so stormie blasts of winde and weather, the said Westerne part especially of the Empire, was brought to such a miserable confused hurlie burlie, that at length, the glorie and Majestie thereof was very much abated, and finally divided into ten Kingdomes, which presently after became the hornes of the seventh hea[illegible] of the Roman Beast, which had together with [illegible] received her power at the same houre. The b[illegible]nning of all which stormes and miseries fell out at the ending

[b] *Hieron. Epist 3. Ante annũ 400. viginti & eo amplius anni sunt quod inter* Constantinopolin & Alpes Iulias *quotidie Romanus sanguis effunditur. Scythiam, Thraciam, Macedoniam, Acia, Dardaniam, Thessalonicam, Achaiam, Epiros, Almatiã, cunctaque Pæmonias: Gothus, Sarmata, Quadus, Alanus, Hunn, Vandali; Marcomanni vastant, rapiunt, Romans orbis ruit. Quid putas nunc animi habere Corinthios, Athenienses, Lacedæmonios, Arcadas, cunctamque Græciam, quibus imperant Barbari.*

of

of the * halfe houre ſilence given to the Church to free her ſelfe from the Pagan Idolatry, about the 405. yeare of our Lord, about which time * *Radagiſus* King of the *Goths* entred into the ſaid Empire with an Armie of 200000. men; after whom ſucceeded *Alaric* who came againſt *Rome* it ſelf, tooke it and ſacked it about the yeare 410 of our Lord, ſome ſay 15 About the ſame time *Genſeric* the *Vandale* with a great armie of divers of the forenamed Northerne Nations overranne *France*, *Spaine*, and entred in *Africa* about the 428. yeare where he ſeated himſelfe. Then alſo the *Saxons* entred great *Britaine*. *Attila* that ſcourge of the world followed theſe at the heeles with an Armie of ſome 500000. men of divers Nations, about the yeare 450. waſting all the Countries through which they paſſed, till at length he was vanquiſhed by *Aetius*, *Valentianus*, captaine in the *Catalian* mountaines. About 460. [c] *Genſeric* (being called by *Eudoxia* late wife of *Valentinian* the Emperour, then married to *Maximus*, who had killed her ſaid husband) came againſt *Rome*, and entring therein without great oppoſition, ſacked and ſpoyled it for the ſpace of 14 dayes. After whom followed *Richimer* the *Goth*, then *Odoacer* of *Rugia*, (by whom & preſently after by *Theodoric* the *Goth*, ſent againſt the ſaid *Odoacer* by the Emperour *Zenon*) the Sunne, the Moone, and the Starres of that third part of the world (I meane *Auguſtulus* with all the luſter and glory of the We-

* Revel. 8, 1.

* *Alſted. Chronol. 14. Regnorus veterū. p. 91.*

[c] Paulus diac. Hiſ. Miſc. prout ex codice Palatino edidit Ianus Graterus. *Quatuordecim interim dies ſecurâ & libera direptione omnibus opibus ſuis & miraculis Roma vacuata eſt. In quibus erant Eccleſiaſtica ἀναθήματα rota ex auro & lapidibus pretioſis ornata, & Vaſa Hebraica quæ* Titus Vaſpaſiani *filius poſt captivitatem Hieroſolymitanum Romam detulerat; multaque millia captivorum. Cum Regina* Eudoxia *quæ* Gencericum *ad hoc facinus invitaverat, duabuſque ejus filiabus, Carthaginem abducta ſunt.*

ſterne

ſterne Empire) were ſmitten and darkened by theſe forementioned Northern Nations, ſome of which did ſettle themſelves therein for a while, viz. the *Goths* and *Lombards* in *Italie*: the *Vandales* in *Africa*: the *Frankes* and *Burgundians* in the *Gaules*: the *Swedes*, *Alans*, *Goths* and *Vandales* in *Spaine*: and the *Saxons*, *Angles* and *Danes* in great *Britaine*; even till the time of *Juſtinian* the Emperour of the Eaſt, who by the valour of his two renowned captaines *Narſetes* & *Beliſarius* did ſubdue many of theſe barbarous Nations, viz. that of the *Vandales* in *Africa* after it had continued under the raigne of ſixe Kings, about an hundred yeares, that is 428. to 530. And afterwards that of the *Goths* in *Italie* which was begunne as it was noted before by *Odacte* about the yeare 476. and finiſhed it in 553. or thereabouts.

The firſt winde having thus made an end of his blowing, and being thus becalmed; it fell out (ſome while after, that *Phocas* the murtherer forementioned of *Maritus* the Emperour, having ſucceeded him in the Empire) that his murther being approved by Pope *Boniface* the third, (whom therefore he created univerſall Biſhops) this proud title being alſo approved by the Councell held at *Rome* under the ſaid Pope, about the yeare 606 of our Lord. Wherefore a little while after, the ſecond of the foure forementioned windes, was looſed, the which began to blow, from a direct contrary plage of the world: that is from the ſoutherne parts thereof, bringing along with it the [d] *Saracens*, ſtirred up by the ſound of the firſt trumpet, when

d The true Type of this warre againſt the Church of Chriſt in this time, is that of *Amaleck* (*Eſaus* ſonne of whoſe poſterity theſe *Saracens* are, though they pretend to be deſcended of *Sara*) who was the firſt of the Nations, who warring againſt *Iſrael* procured

procured thereby their owne utterdeſtruction, foretold *Numb.* 24. 20. decreed *Deut.* 25. 19. and effected in part 1 *Sam.* 15. 2. 3. &c. and after in *Mordecais* time, *Eſt.* 7. but ſpiritually accompliſhed by Chriſt. But for *Iſraels* ſinne came this chaſtiſement upon them; as the Iewes themſelves acknowledged, ſaying; after they had paſſed through the Sea, they murmured for water: then came againſt them the wicked *Amaleck*, who hated them for the firſt birth-right and bleſſing, which our Father *Iacob* had taken from *Eſau*; and he came and fought againſt *Iſrael*, becauſe they had violated the word of the Law, &c. *Thargum on Song.* 2. 15. They fought but treacherouſly, *Deut* 25. 18. as the Scorpions with their tayles, *Revel.* 9. 10. laying waight for them in the way, 1 *Sam.* 15. 2.

that * Starre e *Mahomet* about the yeare of the Lord 622. fell from Heaven unto the earth, to whom was given the keys of the bottomleſſe pit (when the ſaid *Saracens* made him their Generall about the yeare 630. at the opening whereof, came out of it thoſe *Saracenicall Locuſts*, mentioned, *Revel.* 9 1, &c. who with their ſaid Generall that other Arch-heretick, with his ſmoke; falſe Doctrine of the *Alcoran*, darkened the ſunne and the ayre, and with the (almoſt innumerable) multitude of their Armies, did cover and peſter both the whole *Aſian* Empire, and that of *Africa*: yea ruſhing and flying further they advanced very farre in Europe, invading *Thracia*, *Sicilie*, *Sardinia*, and afterwards came as farre as *Spaine*, about the yeare 714. and there ſetled themſelves under the name of *Moores*, poſſeſſing the ſaid Mountaine Kingdome for the ſpace of 800 yeares, from thence they ruſhed alſo very farre in *France*, in which Kingdome they firſt entred about the yeare of our Lord 726. and therein advanced as fare as *Tours* upon the River *Loire*, having for their King *Abidiram*, with an Army of

* Rev 9. 1, &c.

e It is ordinarie with the Spirit of God ſpeaking in this booke of any ſtatutes or Kingdomes of this world to make alluſion to the frame of this Vniverſe, attributing to them an Heaven and with it a Sunne, Moone, and Starres; likewiſe an Earth, Sea, and rivers &c. as you may obſerve *Revel.* 6. 12. &c. there ſpeaking of the fall of the Roman Pagan Emperour: Alſo chap. 8. verſe 7, 8, &c. Speaking of the downefall of the Roman Chriſtian Emperour. And chap. 16. ſpeaking of the plagues inflicted upon the Papall Emperour; according to which Alluſion Mahomet is here called a Starre.

375000 men; from whence they were chased by *Charles Martel* Duke of *Brabant*, that great Captaine, and by his Successour *Pepin* made afterwards King of *France*, and altogether rooted by *Charles* the Great, the said *Pepins* Sonne, created after that Emperour of *Germany*, in the yeare 800 of the Lord.

Concerning which Saracenicall Locusts we say, that during the time they did thus torment the Christian world, the first of the seven forementioned Plagues, (which caused or brought upon the Inhabitants of the earth, the first of the forenamed *woes*) was powred out of the *first Viall* by the *first Angel*: as it appeares very clearely by the analogy, or great correspondency, that is to be seene, in comparing the effects of the said fift Trumpet, mentioned *Revel.* 9. with those of the said *first Viall* described *Revel.* 16. 2. and comparing likewise, the said effects of both the said *fift Trumpet* and of the said first Plague, with the charge which was before given to the foresaid Windes in generall, in the forealledged seventh Chapter of this *Revelat.* where the said *Winds* were restrained from hurting, (for some time onely) *either the earth, or the sea, or any tree*, as they would no doubt have done else. But that restraint being now taken away; and the first of the said *Windes*, having already greatly endammaged, both the *earth* and the *sea*, yea the *Sunne* and the *starres*, as we have already shewed. This second being now loosed, he is also thereby permitted to hurt the *earth* or earthly men of the Kingdome of the Roman beast: And onely forbidden to hurt, either the *grasse of the* said *earth*, *or any greene thing*, *or any tree* bearing any good fruit, because they were *marked*,

Revel. 8. 7, 8, 9, &c.

marked, and thereby exempted. And thus the *first Angel* of the seven Vials doth likewise *powre out his Viall upon the earth onely*.

Secondly, the said Locusts were permitted *to hurt onely the men which had not the seale of God in their foreheads*, chap. 9. vers. 4. even so the plague of the first Viall, must no more be powred out upon those that were sealed, but onely *upon the men which had the marke of the beast, and which worshipped his image*, Revel. 16. 2.

Thirdly, the plague of the Locusts was not mortall, they being commanded *not to kill them*, Rev. 9. 5. *but onely to torment them with torment like unto the* [f] *torment of a Scarpion, when he striketh a man*. Neither was the plague of the *first Viall* mortall, but such a one as thereby *a very noysome and grievous sore fell upon those men*, Revel. 16. 2. So that the one as well as the other, caused the first woe, proceeding from the plague of the said *first Viall*, brought by the sounding of the said *first Trumpet*, stirred up also and moved by the blowing of the foresaid second winde, all which joyned as it were together, made the men of those times so miserable, that *though they sought death in those dayes, yet could they not finde it*, because it did *flee from them*, as did the said *Locusts* themselves (which caused these great torments) the which being driven from one place or Kingdome, did as it were skip presently unto another, continuing therein for the space of about five moneths of yeares, and exercising their said tormenting power, upon those Christian men by name *which had not the seale of God in their foreheads*, but *the marke of the beast onely*. And thus did they con-

[f] The Amalekites are likewise compared to bees, *Deut.* 1. 44. compared with *Num.* 14. 45.

tinue for many hundred yeares in *Asia, Africa,* and *Europe.* But though their said power was much abated in *Europe* by the foresaid *Charles* the Great, (who condemned the adoration of Idols and opposed it, both by his writings, as also in that Councell by him assembled at *Franckford* in the yeare 794. wherein the second of *Nice* (where the said adoration of images and intercession of Saints was approved) held in the yeare 787, was condemned) to whom God gave many great victories over the said *Sarracens*; yet because, for all his opposition, the said Idolatry did still continue, (being also approved in the Councell of *Constantinople*, held under *Michael* the third about the yeare 866.) therefore could they not be driven quite away: But now and then did they much vex the said Christian world, with their tailes or remnants, making many incursions therein for the space of an hundred and fiftie yeares more, about which time * *Tangrolipix* the Turk (upon the death of *Mahomet* the Persian Sultan) was made King of Persia, whereby those Saracens were deprived of that *Caliphat*: and soone after the said *Tangrolipix* got also from them that of Babylon. The Sultan Saracen of Egypt was likewise deprived of his Caliphat 150. after by *Saracon* another Turke, *viz.* in the yeare 1166. He also invaded many of the Emperour of Constantinoples Provinces. After whose death his Successors continued the said Warres, and subdued all Media, with a great part of Armenia, Capadocia, Pontus, and Bythinia, and so a great part of the lesser Asia. But let us now leave them thus continuing their said Warres one against another, and the Greek Princes at variance amongst them-

g In the warre against *Amalek*, mentioned *Exod.* 17. 8. &c. *Israel* sometimes prevailed, sometimes *Amalek*, who though discomfited for that present by *Joshua*, yet his utter destruction is remitted till after the conquest of *Canaan* by the said *Joshua*, denounced by God, vers. 14. and therefore registred: propheeied by *Balaam*, *Num.* 24. 20. That of the *Saracens* and *Turks* must also follow that of the Pope & of all his *Canaanites*, who must be conquered before the *Turke* can be.

* *Knoll.* general Hist. of the *Turk*, *p.* 45. *Alfred. Chron.* 25. *p.* 168. & 170.

* *Knoll. ibid. p.* 57.

themſelves; thereby giving great advantage to the ſaid Turkes, ſtill more and more to invade one part or other of the ſaid Empire; yea the holy Land it ſelfe, becomming thereby the very bane and grave of many Chriſtian[h] Emperours, Kings, Princes and moſt valourous Captaines and Souldiers, whoſe carkaſſes have fallen by millions in thoſe remote wilderneſſes (by reaſon of their idolatrous and ſuperſtitious vowes and pilgrimages to the ſaid, by them then, and by ſuch means moſt prophaned City and Sepulchre) anſwering very fitly to the threatning denounced by GOD to that ancient *Iſrael*, *Numb.* 14. 28, 29. as the right type thereof. By all which meanes the ſaid Turkiſh Nations and peoples were alſo the more provoked againſt the ſaid Chriſtians, to hate and perſecute them in their owne Territories, and to be there a ſcourge unto them, for the puniſhment of all their ſaid Idolatries. Theſe fell out not long after, upon the blowing of the third of the foure forementioned Windes, looſed by the Angel ordained by God to reſtraine it till the time by him appointed was accompliſhed; which cõming from the Eaſt quarter of the world, brought along with it about the yeare of the Lord * 1300, that other ſect of Mahumetans called Turkes, who not contented to have taken from the Conſtantinopolitan Emperors, during the time of their forementioned troubleſome eſtate and decaying Empire, the moſt and beſt part of their Provinces in Aſia, paſſed over the ſtraite of Helleſpontus into Europe, about the yeare 1320, wherein they conquered preſently after the whole Countries of Thracia, Myſia, and Macedonia, & afterwards the whole Empire

[h] O that they had been wiſe, and that they had underſtood, that *God* was not among them, becauſe they had turned away from the Lord by their Idolatries, and that therefore they ſhould fall by the ſword of thoſe vile *Mahumetan Sarcens & Turks*; as *Moſes* ſaid then unto the *Iſraelites* in the like caſe, *Num.* 14. 20. &c. Speaking of thoſe *Amalekites*, who cauſed that *Kadeſh* to become a right *Horma*, or *Anathema* to both of them.

* *Alſted. Chro.* 25. *p.* 172, 173. *Knoll. Turk. Hiſt. p.* 143. *Mores Tab. p.* 185.

it ſelfe, which was utterly overthrowne by the taking of that famous Citie of Conſtantinople by *Mahomet* the Great, firſt Emperour of the Turkes; and the ſeventh King from *Ottoman* the firſt, founder of that Empire; who was not of the Selzuccian family (as were all the other Turkes Sultans, the Succeſſors of *Tangrolipix*) but of the Oguzian Tribe, a family famous alſo amongſt the ſaid Turkes. The taking of which (once moſt glorious, but then moſt miſerable Citie) fell out in the yeare * 1453, the 29. day of May, *Conſtantine Palæologus* being then Emperour, who then ended there miſerably his dayes, together with the ſaid Greeke Empire. From thence they advanced further in Europe, wherein they conquered many Kingdomes and Provinces, invading, infeſting, and ravaging many peoples in the ſaid part of the World both by Sea and by Land, (and all this for the puniſhment of their abhominable idolatries and ſuperſtitions) in ſo great a quantitie and innumerable number, that the Holy Ghoſt (in that ninth Chapter of the *Revelat.* (where this moſt inhumane barbarous and bloudy warre is deſcribed from the 13. verſe thereof to the end of it, with the true cauſe mentioned in the 20 verſe of the ſame) might very well ſay, that thereby *the third part of men were killed.*

* More *Tab.* 205. ſayth it was in the yeare 1452. but *Alſted*, and *Knolles* whom I have followed aſcribe it to the enſuing yeare: ſee *Alſt.* pag. 173. & *Knol.* Pag. 349.

But for all that the *reſt of the men who had the mark of the beaſt*, though they did eſcape thoſe plagues, yet *did* they *not repent of the workes of their hands*, but rather continued to worſhip their moſt deviliſh Idols, perſecuting moſt cruelly all thoſe who refuſed to worſhip them, thereby ſhedding the *bloud of the Saints and of the Prophets*, becauſe they refuſed to ſubmit

ſubmit themſelves any more, to that proud Anti-chriſtian tyranny of the Pope, caſting off his moſt intolerable yoke, together with all his falſe doctrines and ordinances; which then they began to ſee how they were altogether become *as the blood of a dead man*, ſo that it was impoſſible for any *living ſoule to live* in ſuch a deadly and abominable *Sea*, or to drinke without danger of moſt apparent ſpirituall death, any of the waters or humane doctrines and ſuperſtitious Ceremonies iſſuing from the ſaid Popiſh Hierarchicall Sea; and therefore had rather ſuffer the moſt exquiſit torments, and moſt cruell corporall death (yea of the hot burning fire (then the moſt common) that could be inflicted upon them, by their bloudy barbarous perſecutors; then to returne backe againe towards that moſt deadly myſticall Sea, from the which they did rather flie as of old the * *Iſraelites* from that of *Ezion-Gaber*, as ſoone as they had heard the voyce of the Lord, ſaying unto them, *You have compaſſed this mountainous Country of the Edomites, long enough*; therefore *turne yee Northward, viz.* towards the Land of *Canaan* againe, ſtanding Northward from *Ezion-Gaber*. Even ſo did the Chriſtian *Iſrael* as ſoone as they had heard that * Angel flying in the midſt of Heaven, having the everlaſting Goſpell to preach unto them that dwell on the earth, and to every Nation, and kindred, and tongue, and people, ſaying with a loud voice, *Feare God, and give glory to him, becauſe the houre of his judgement is come, &c.* Haſtening towards the Northren Countries of the Popiſh Roman world, in very good hope to enter then in the promiſed *Canaan* of true reformation as it

* Deut. 2.2.

* Revel. 14. 6, 7

it was noted before, but being frustrated of their said conceived hope by the forementioned [i] Edomites, they were constrained to make a very long circuite, to approach it, and to enter thereinto by the East side of it. In which way as they were stung with the fiery Serpents in the Desart of the foresaid Edom in the beginning of their issuing out of their Desart, and by them very unkindly used; so at the end of it they did finde both Midianites and Moabites, with false Prophets, who would by their wiles have hindred their entry into their said *Canaan*, but chiefly that fiery Euphraticall Jordan forementioned, stopping altogether their entrance thereinto.

[i] All these peoples behaving themselves against *Israel* as false and unmercifull brethren, are a true type of all the false Christian Papists, especially in their most cruell fiery persecutions.

All which most unkind, unmercifull hard dealings, and most cruell usage of the said poore and sore afflicted Church of God, besides the forementioned Idolatries of their detainers and persecutors, were the cause of the loosing of the foresaid Easterly Winde, by which the sixt Angel was moved to sound with such a long blast or Alarme, to excite the five Angels to powre out the forementioned plagues contained in each of their Vials upon the most notable parts of that Antichristian Roman Empire, but especially upon its forementioned Euphrates, both Universall and Nationall; the inflicting of which brought upon them the *second* terrible *woe*, because thereby [k] God first *gave them bloud to drinke*, to avenge *the bloud of his Saints, which they had* (as it is already said) *shed* in great abundance. [l] Secondly, He did also by the means of them *scorch them with fire*. Wherefore *they did blaspheme the name of God*, because they had burned with fire his Saints and most faithfull servants, and had tortured them, thereby

[k] The effect of the second and third vials, beginning about the thirty-two Moneth of the voyage, &c.

[l] The effect of the fourth vial, beginning about the latter end of the thirty-fourth Moneth, and so forward.

thereby to compell them to blaſpheme. [m] Yea the ſaid plagues were ſo grievous & painfull, that *for very paine they* were conſtrained *to gnaw their* own proper *tongues*, becauſe they had cut the tongues of his ſervants, thereby to hinder them to make open profeſſion of their moſt holy faith, to confeſſe his name, and ſing his moſt holy prayſes in the midſt of the flames, as elſe they would have done. And as the ſaid perſecution inſtituted by Antichriſt, began from the time of *Wickliffe*, and hath cõtinued to theſe late years, even ſo have the foreſaid plagues continued ſince to this very preſent time.

[m] The effect of the fift Viall beginning in the 41 moneth, about the latter end thereof, all which cõtinue as long as the ſecõd woe cauſed by them.

But the laſt of the foreſaid five Vials being powred upon a particular Nationall Euphrates, as was ſhewed before, hath produced alſo a more particular effect than the former, though being powred out upon a particular member of the ſame myſticall body, the whole cannot chuſe but by ſympathy, to have ſome feeling of it; as is manifeſt by the ſtirring of the *three* forementioned *Frogs*, & by the cõplaints of all the *Viceroys*, *Merchants* & *Mariners*, not onely of the ſaid *Nationall* Sea, but alſo of the *Vniverſall*. The cauſe whereof proceedeth from this, *viz.* that by the drying of the ſaid Nationall Euphrates, the *tenth part* of the Kingdome of the Roman Beaſt or Empire *doth fall* altogether, or doth quite ſeparate it ſelfe from it, to be no longer a member thereof; this part comprehending the Kingdomes of *England*, *Scotland*, & *Ireland*, with all the Iles adjacent, and thereunto belonging. In which part of the ſaid Roman Empire, the ſaid Hierarchicall power muſt now then be utterly aboliſhed, according to the foreappointed decree regiſtred in that forealledged place of *Revel.* 11.13. and likewiſe 16.12. it being the fift and laſt effect of the ſaid ſixt Trumpet: the accõpliſhment whereof is the cauſe of the * *great voyce of that great multitude in heaven*, which

Alſted. Chro. 28. *p.* 200.

*Rev. 19. 1.2

was heard by *John*, saying, *Hallelujah, Salvation & glory & honor & power, be to the Lord our God, because his judgements are true & righteous, because he hath judged the great whore which did corrupt the earth with her fornicatiõs, &c.*

By which means also a very wide gate is opened, and the way prepared for the people inhabiting the said 3 forementioned Kingdomes, which the said Euphrates had but a little while before almost overflowed & quite drowned, had not the Lord in mercy & in a most wonderfull manner prevented it; by the powring out of the said sixt Viall upon it: in the very time of its most swelling, and all overwhelming power: by which means, its intolerable pride is not only abated, but the Euphrates it selfe is quite dryed up; so that you (as the Premices of the conquered and perfectly converted Kingdomes of the foresaid Roman Western Empire) may now freely enter before the other nations in the *Canaan* of the true reformation; the which having first settled and established among you, (having quite rooted the said Hierarchy, & registred to eternall memory the utter abolishing therof) you may then presently enter in Covenãt with the Lord, and oblige your selves by vow, first to continue for ever after, faithfull unto him, so that you *Isa.30.22 will in a holy zeale, *defile the very coverings of the images of silver and of gold, and take away all the high places; and cast away, as a menstruous cloth*, all reliques and remnants of superstition & idolatries from among you, & say unto them; Get yee hence, that God **may see among you no uncleane thing, that may cause him to turne away from you,* but that rather he may *delight to dwell with you*, and **to walke in the midst of your then bright shining golden Candlestick, ever to deliver you, and to give up all your enemies before you.* And after that, imitating herein the *Rubenites Gadites*, and halfe tribe of *Manasseh*, you may *goe armed before*

*Deut.23 14
Levit.26.
*Rev.2.1.

before the Lord to warre, and goe all of you armed over the Euphraticall Jordan, before the Lord, untill he hath driven out all your enemies, the Popish Hierarchicall *Canaanites from before him, and subdued the whole Land before the Lord*, as said *Moses* to the said Rubenites, &c. in the fore-alledged place of *Num.* 32. 21. And though you come from the more Westerly parts of the Western Roman Empire, yet are you in a mysticall sense (both in respect of the type, those ancient *Israelites*, entring into *Canaan*, at the East side of it; and also in respect of your profession) the right Kings of the East, comming from the *Sunne-rising*, where *the day spring*, the true shining light of the Gospel, *from on high, hath visited you*; thus to *goe before his face, to prepare his wayes*. And as the *Israelites* brought along with them the* *Arke of the Testament overlaid round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Covenant*; so doe you bring along with you, to them, the **everlasting Gospel* of the Kingdome*, with the powerfull preaching thereof, the true food of the Soule, together with an holy Church-government; at the bright shining light whereof, all false Antichristian doctrines, of idolatries, superstitious Ceremonies, will-worship, and all other humane inventions shall fall as **Dagon before the Arke*, yea, *Satan himselfe shall fall from heaven. It will further *cast down* before you* *all imaginations, and every high thing, that exalteth it selfe against the knowledge of God, and bring into captivity every thought to the obedience of Christ*. Which is the conquest here especially intended, and the weapons wherewith it must be performed.

Luk. 1. 78.

* Heb. 9. 4.

* Rev. 14. 6
* Mat. 4. 23

* 1 Sam. 5. 3. 4.
* Luk. 10. 18.
* 2 Cor. 10 5.

This is that mystery whereof the *Angel that stood upon the sea and upon the earth* spake, which *God had declared before to his servants the Prophets* (which is now to

be accomplished,) namely, among the rest to *Daniel* in the *seventh of his prophecy, *v.*25. speaking of the time of the finishing of the Kingdome & tyranny of the little horne, which should then undermine (*viz.* by her wiles as another *Balaam*) *the Saints of the most High*, which S. *Iohn Rev.* 11.7. applyes to the time of the two witnesses finishing their testimony, saying that *the beast that ascendeth out of the bottomles pit* should then especially, *make warre against them, and should overcome them, and kill them*; which last words *Daniel* expresses thus, saying of the said Witnesses, that *they should be given into his hand*, viz. of that little horne or powerfull Nationall Hierarchicall Sea, but with all limiting the time of that victory, when he addes in the next words, *untill a time, and times, and the dividing of time*: in these few words comprehending what S. *Iohn* more fully and clearely expresses in the 8, 9, and 10. *v.* of the foresaid Chap. wherein he shews both their condition, during their said death, and also distinctly, what we are to understand by that indetermined time of *Daniel*, viz. three dayes & an halfe, which we have already shewed to be meant of the three yeares & an halfe of the Witnesses [n] mysticall death or imprisonment. At the ending of which time, *Daniel* saith, that *the judgement should sit*, and they, *viz.* that sit in the said judgement, *should take away his Dominion, to consume it & destroy it unto the end*; which is thus expressed by S. *Iohn*, first in the foresaid Chap. *v.* 11, 12, & 13. saying, *that after those three dayes and an halfe formentioned, the Spirit of life &c.* and afterwards *v.* 13. And *the same houre was there an earth-quake, and the tenth part of the Citie fell, &c.* Item Chap. 16. 12. in these words, *And the sixt Angell powred out his viall upon the great river Euphrates, and the water thereof was dryed up.* And then finally in the thanksgiving of that great

* Dan. 7. 25, 26. is cleared being compared with *Iohn* Revel. 11. 7. &c.

n Typified as is noted before.

great *multitude assembled in Armageddon*, sitting in the foresaid judgement, *Rev.16.16.* saying, * *Allelujah, Salvation, and glory and honor and power be unto the Lord our God: for true and righteous are his judgements; for he hath judged the great whore - - - and hath avenged the bloud of his servants at her hand.* All which places are parallell. By the means of which judgement, *the way of the Kings of the East shall be prepared.* And if it be now asked to what end, the answer is; That the said Kings may goe armed before their brethren, beyond the Seas to conquer to Christ, *The kingdome*, saith ⋆ *Daniel* in the said chap. *v. 27. and dominion, & the greatnes of the kingdome under the whole heaven*, which shall be *given to the people of the Saints of the most High, whose kingdome is an everlasting kingdome, and all dominion shall serve & obey him*: becaus as was noted before the said Kingdomes are the* *premices* of other, and as the first fruits of them *unto God, and to the Lambe.* Thereby accomplishing the vow & promise made (concerning their said brethren) in the forementioned covenant, which must not be forgotten. And therefore Right Worthies of the Lord, permit me to reiterate the said promise in the words of that Worthy Leader of *Israel*, reiterating it to the said three Tribes, and saying unto them, ⋆ *Remember the word which Moses the servant of the Lord, cõmanded you saying; The Lord your God hath given you rest, and hath given you this Land: your wives, your children, and your cattell shall remaine in the land which Moses gave you on this side Jordan; but you shall goe over before your brethren armed, all the mightie men of valour, and shall helpe them: untill the Lord hath given your brethren rest, as he hath given you, and they also have possessed the Land which the Lord your God giveth them: then yee shall returne unto the Land of your possession, and enjoy it.* The which they accordingly

* Rev. 19. 1.3.

* Dan.7. 27 parallel also to *Revel.* 19. 11, 12, &c.

*Rev.14.4

* Iosh 1. 13, &c.

ly performed, as the same *Joshua* testifies, speaking unto them after the conquest of the said Land of *Canaan*, and and the division thereof among the other Tribes, saying, * *Ye have kept all that Moses the servant of the Lord commanded you, & have obeyed my voyce in all that I commanded you. Ye have not left your brethrē these many dayes unto this day, but have kept the charge of the Commandement of the Lord your God. And now the Lord your God hath given rest unto your brethren, as he promised them, therfore now returne ye, and get ye unto your tents, and unto the land of your possession. And when he sent them away, then he blessed them, & spake unto them, saying; return with much riches unto your tents, and with very much cattell, with silver, and with gold & with brasse, and with iron, and with very much raimēt: divide the spoile of your enemies with your brethren.*

*Iosh. 22. 2 3, &c.

To the which prophecies, together with this so manifest a type, may yet be added, that excellent promise made to this end to all these victorious Kings of the East, in this Booke of the *Revelation*, which may serve not onely to confirme this truth, but also to encourage the people of the said Kingdome, to goe on chearfully to the performance of the said great worke, now by them so happily begun: to which purpose therefore let them consider first, that promise is made to the Angel and Church of ° *Thyatira* (after the fall of *Jezabel*, and after the death of her childrē mentioned *Rev.* 2. 22, 23. a place parallell to the forealledged, *Rev* 11. *v.* 13. & 16. 12. & 19. 15, 16.) namely, that *to those that should thus overcome*, and conquer the foresaid kingdomes and people in the forespoken manner, *and should keep Gods works unto the end, he would give them power over nations, & they should rule them with a rod of iron: as the vessels of a potter, should they be broken to shivers: and that he would give them the morning starre.* Cōsider likewise to this purpose that which

° The same Church being the type of the Church, representing summarily and in generall her condition since the time of her issuing out of the wildernes, as is noted before.

which is ſaid preſently after the blowing of the ſeventh Trumpet, *Rev.* 11.15. by thoſe great voyces in heaven, wch ſaid, *The kingdomes of this world are become the kingdomes of our Lord, and of his Chriſt, and he ſhall reigne for ever and ever.* Wherefore they ſing that Hallelujah (at the falling downe of the forementioned walls of *Jericho*) mentioned *Rev.* 19.6. becauſe then *the Lord God was entred into his kingdome.* Now then ſeeing that theſe things ought thus to be done by the foreſaid Kings, Princes, Nobles & people, ſuffer not the hornes of your powerfull authority to be uſed any more againſt the author thereof, or againſt his moſt diſtreſſed Church and Spouſe, either in theſe kingdomes or in any other, as they have been too too much heretofore, by that cruell Beaſt, and moſt proud whore *Jezabel:* but rather, in a more ſincere zeale to Gods glory, then that of *Jehu*, as ſhee is entred into the houſe of God by the window, ſo let her be caſt out of it, that ſhee may be trodden under the feet, not onely of the horſes and moſt baſe people, as ſhe is already, but of your ſelves: for it is prophecied, that you ought thus to *hate her, and make her deſolate and naked, yea that you ought to eate her fleſh, & burne her with the fire* of Excommunication, that thereby you may at length *fulfill the words of God,* Revel. 17. 16, 17. 2 King. 9. 33

And to conclude with a word of exhortation and encouragement alſo to my fellow-brethren of the Miniſtery, that **Phinees*-like, having already ſhewed a great zeale in the cauſe of the Lord againſt *Zimri* and *Cosbi*, they may alſo like him goe with the thouſands of *Iſrael*, with the inſtruments of the Sanctuary, and the Trumpets of alarme in their hands, to execute the vengeance of the Lord againſt *Midian*, ſparing none of their Princes, nor *Balaam* himſelfe, nor any of the women neither, becauſe they have cauſed the children of *Iſrael* through the counſell of *Balaã* to commit a great treſpaſſe againſt the *Num. 25 7,8,& 31. 6. 8. Num. 31. 16. 17.

the Lord, in the case of *Peor*, wherfore came the plague among the Congregation of the Lord. And therefore like *Elija*, take all the Prophets of *Baall*, so that not a man of them doe escape, though they were seven thousand in number, for all of them must be slaine, with the spirituall sword of Excōmunication, *going out of the mouth of Jesus Christ. But above all be careful to commend the rooting out to the very stumps, yea stumps & all of that Hierarchicall Antichristian-like Church-government, with all the Officers thereof, to those that are now fighting the battels of the Lord; & in lieu thereof, labour to have the holy Church Discipline of Christ, stablished, countenanced, and authentically authorised among us; seeing that no man usurp under what colour or title, how favourable and specious soever it be, any dominion over the Lords inheritance: that Gods wrath may no more be provoked against us, *who is* as you know *a consuming fire*, now more then ever zealous of his glory, and who to manifest the same hath taken in hand his vindicating power, to take vengeance of *all his enemies, *who would not that he should rule over them*, and who have bin likewise the mortall enemies of his true Witnesses, and most faithfull servants, whom he hath also armed, now especially, with such powerfull authority, that *If any one doth* yet presume to *hurt them*, or oppose them in this most blessed and most holy work of Reformation, *fire shall proceed out of their mouth, to devoure all their enemies; for if any man will hurt them, he must in this manner be killed.* And they have also to this end *a two edged sword in their hands, to execute vengeance upō the heathen, and corrections among the people, yea to binde their Kings in chaines, and their Nobles with fetters of iron, that they may execute upon them the judgement that is written: this honour shall be to all his Saints. Prayse yee the Lord.*

1 King. 18. 40.

Rev. 19. 15

Luk. 19. 27.

Rev. 11. 5.

Psal. 149. 6. 7. &c.

FINIS.



5.

A Mappe of Miſchiefe, OR A DIALOGUE

Betweene *V.* and *E.* concerning the going of *Qu.* *M.* into *V*, *V.* much lamenteth therefore, and if not comforted by *E.*



Printed in the yeare of deliverance, 1641.

A Mappe of Milchiefe,

OR A

DIALOGUE

Betweene N. and E. concerning the going of Mr. Mrs. [illegible] much lamented therefore, and [illegible] bewailed.

BRITISH MUSEUM

Printed in the yeare of [illegible]

A DIALOGVE betweene *V.* and *E.*

WHat is't that causeth such alterations in me I trow, I protest my thoughts feele as many torments as Hell can act or imagine.

E. Cease to wonder: for thou must now receive the tympany which hath almost broken mee; our *Mr. Qui:* is comming nowe to visit thee.

V. Hell and confusion light upon all such mischievous persons as shall endevour to overthrow a *Common-wealth.*

E. So say I; but I prethee tell me in what manner these thy Ague fits hold thee, which thou complainest of; doe they not nowe and then salute thee in a hot fit in, and then a cold fit againe; I prithee answer me.

V. My thoughts are full of terror all the day, and if I chance to take a nap by night, *Somnus* distract's me with his fantasies, I straightwayes dream'd as *Hecuba* once did, I beare that burthen which will consume my Commonwealth and mee; what Earth-quakes now doe shake my trembling Soule, my hearing is deaft with horrid thunderclaps, misfortunes lightning hath blasted all my hopes which ever I expected.

B. I prethee bè moderate, thou talk'ſt like a lunaticke, thou art not mad I hope, art thou?

V. Yes, I am mad, misfortune makes me so; have you not heard with what a dolefull voyce a Mother will condole an abortive birth, and at the last being conscious of her shame, shee runs and stares, and staring runs abroad just like a Tyger that hath lost her Whelps; at length shee turnes quite franticke, I pitty her, for my cause is the same, my wombe might beare a Monster of all mortalls, one whose delight is to cherish

rish trecheries, never thinking of God or goodneſſe. This is that Mortall that will not ſtick to ſhed the blood of Infants, nay to act any wickedneſſe whatſoever, and muſt it be my hard fortune to bee troubled with theſe things? O ye Gods; deliver me from this bondage, take away this peſtilentious filth which will elſe infect me and mine with ſore contagions; Are my faults ſo great that I muſt needs beare this burthen? Heaven I beſeech thee then that thou would'ſt lend me *Argus* eyes to overlooke her Plots, *Vliſſes* his cunning to prevent them, and *Alexanders* fortune for to prove a Conquerour over them all; if theſe words may not prevaile with the gods, I now invoke you with teares that you would heare my complaint, & grant me redreſs.

E. I prethee ſpeak, and give me the hearing of 3. or 4 words; have not I had as much occaſion to complaine as thou haſt now, nay I have more yet, for I have as yet that burthen that portentous burthen on me, which is only preparing to come to

thee, beare this crosse patiently, as I have done a great many a long time.

V. The punishment is such that I now suffer in my mind, that my thoughts can take no rest.

E. Yet take example by me, for I protest it grieved me inwardly, but I made no outward shew of any grievance whatsoever.

V. The more foole thee, I will not bear it so, Ile get the chief of the dogs, which are of *Spartan* breed, and I will hunt this *vermin* there shall not be a crany unsearch'd to further my intentions, and if I once find out this *Ignis fatuus*, this *hedgehog*, this spotted *leopard*; I will never cease the pursuit til I see the fall of her, in truth I will not.

E. In truth you must, for you have not some silly *Jack* here to deale withall, no limping *Badger*, but a beast which hath as broad pawes as a *Lion*, her very voyce will rate your *Spartan* dogs, and deaf the ears of Huntsmen which pursue her, consider therefore what you have to doe, no hunting will now serve your turne.

V. The more unhappy I; but I prethee

tell mee how thou hast freed thy selfe from this Woolfe, prethee resolve me.

F. In faith I will, for thus it was, when I perceived the lofty wings of Pride to soare above my reach; I began to take notice of it, for I considered that *pride* hatcht *envy*, *envy contentions*, *contentions treacheries*, and *treacheries murthers*: insomuch that I at last was like to be drowned in my own blood; well, this passed on, I having taken notice of it, took advice of some of my neerest Kindred what was to be done, they counselled mee to raise head and they would raise with me; well the motion was liked of, till at last we prevailed so far as to send this away, as a scum of ungodlines taken from the seething pot of iniquity; & so now I thank the gods it is decreed that my great agreivance shall be removed.

L. Finch Windebank. Sr. John Succling.

V. And happy art thou in't, but now unhappy I, because I must receive your common shore of wickednesse.

E. Marry I think you do not know when you are well, I have heard that a thistle which growes here in our Country, being transported to yours, wil straight become a Sweet-bryer.

V. I knew not, me thinkes you are very merry to follow me with your eiars so close, but mock on, mock on, and see what you will get at last by mocking your poor neighbours.

E. Faith my heart is so merry because that I shall be eased of a burthen under which I have a long time groaned, that my heeles for joy are ready to occupy the office of my head, my head in requitall, the office of my heeles, why Sister wouldst thou have me to be sad, because I am suddenly to be rid of a plague: tell me, I prethee, wouldst thou have a prisoner to be sad and melancholly when he is redeem'd from the halter which was about his neck, and without repreeve had prov'd fatall; my cause is the same; for I have a long time beene in labour with this same peice which hath made choice of thee, and now even now I am to be deliver'd. Pardon my mirth therfore, and I wish thee also to cast away all care from thine own selfe, and be merry and iolly.

V. It's a folly, to bee jolly;
when wee should bee melancholly.

And so I take my leave of you.

BRITISH MUSEUM

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6

A TRVE RELATION OF A COMBVSTION,

Hapning,

AT ST. ANNE'S CHVRCH by *Alderſgate*, betweene a *Stranger*, Sometimes a *Ieſuite*, but now, thankes be to God, reformed to our *Church*, and one *Marler* a *Buttonmaker*, contending which ſhould firſt *Preach*, the *Miniſter* being abſent that SABBATH *Day*: *Auguſt* 8th. 1641.

Printed in the yeare MDCXLI

A TRUE
RELATION
OF
A COMBUSTION
Happing
AT ST. ANNE'S CHURCH
by Alder/gate, betweene a Stranger,
Sometimes a Iesuite, but now, thanks be to
God, reformed to our Church, and one Marke
a Turnemarke, contending which should first
Preach, the Cobler, being able to
SABBATH Day: ending 8.
16 4[illegible]

Printed in the yeare MDCXLI.

A TRVE RELATION

Of the Combustion at Saint *Annes* Church by *Aldersgate*, between a *Stranger* and one *Marler a Button-maker*, contending which should first *Preach*; the *Minister* being absent that SABBATH-Day.

August 8. 1641.

READER, I will rather certifie you of the occasion of their Discord, then first to delineate them with an abrupt description. It hapned by the vicissitude of some ambiguous fortune, (or rather misfortune (that the Annuall *Minister* of St. *Annes* Church was absent the 8. of *August* being Sunday, interdicted then (as it seemes) by some urgent affaires, which could not permit him to be present there at that time. Whereupon there was on a sodaine a distracted Mutinie among the People, being somewhat exasperated; many desiring their friends to goe up into the Pulpit: others would not assent thereto: some gave their assertion to one,

some their astipulation to another, which did cause a great confusion among them. Then [illegible] among the rest in this distraction, [illegible] one MARTIN a Button-maker, did earnestly contend which of them should first step into the *Pulpit*, in these and the like words which follow in this subsequent Tenour.

Stra. Since the *Minister* of the Parish is not yet come into the Church, rather then the people shall be frustrated of their expectation, I will give them a Sermon; for although I be a Stranger, yet in that respect I shall performe a worke of Charity.

Mart. Stay, holy Brother; pray excuse me, for I doe acknowledge my selfe more worthy to performe the *Ministeriall Function*; therfore I pray Brother give me leave to goe up rather.

Stran. Pray--thee fellow whatsoe're thou art, judge not on my imbecillity; for do'st thou thinke thy selfe more worthy to preach then I?

Mart. Yes Brother; for the holy Scripture saith, *By the help of my God I shall doe great things*; Therefore let me not (I pray) receive such indignitie in the non-performance hereof.

Stra. Indignitie? wherein? or in what?——Fellow, thou art mistaken in me, neither will I permit thee to goe up.

Mart. Brother, be not so angry; for the Scripture saith, *Blessed are the patient*; therfore omit thy fury, and suffer me to goe up.

Str. Stand aside; for I will not suffer thee to goe up: thou art not pure.

Mar.

Marl. Alas! Brother thou art mistaken, doest thou suppose or imagine, that I am not pure, when all men call me a *Puritan*? Thou do'st erre indeed good Brother, thou do'st erre: for withall the holy Scripture saith, *Blessed be the pure in spirit.* Therefore I being thus pure by the instinct of the Spirit, ought rather to preach the holy Gospell, which is all pure.

Sir. Art thou so presumptuously confident then, to call thy selfe pure?

Marl. Why not? since I am sure the popular appellation do so nominate me without interdiction.

Sir. Of what Profession art thou? or of what Vocation?

Marl. I confesse by Trade I am a *Button-maker*, but I thanke God for it, I have many good friends which doe maintaine me; pray Sir, be not thus injurious unto me, but let me goe up.

Sir. Goe rather and deplore thy owne audacious follie: but a *Button maker*, and dost thou think to obtaine leave to preach?

Mar. Why Sir, I would have you to understand that this is not the first, nor second, nor third time neither that I have preached before good Audience too, yea, and not without their applause too.

Sir. O impudence extending beyond impudence to selfe! a *Button maker*, and preach? Pray-thee then goodman *Button-maker*, goe againe and preach among your fellow-companions: for here at this time you shall have no permittance.

Marl. Shall I not? marry but I will in grace of God; for I doe acknowledge my selfe more wor-

thy to performe that dutie then thou.

Sir. Thou doſt in a prodigious Apoſtacie degenerate from the truth: for doſt thou thinke thy ſelfe more worthy then I? alas! I ſcorne ſuch indignitie! Have I encompaſſed the ſpacious Orbe with a girdle of my travels, and have ſalted the Religion of each Country, and doſt thou goodman Button-maker Block-head, thinke thy ſelfe more wor thy then I? Have I with a mutuall alercation, and viciſſitude of fortune, ſalted every aire, and knowne every mans opinion in their Religion, and doſt thou thinke thy ſelfe more worthy then I? I deteſt and abhor the nomination thereof, much more the reality and mentall ſuppoſition. Honeſt *Tom Coriate* get thee gone quickly, or I ſhall abuſe thee moſt abominably.

Mar. Abuſe me? how? or in what? Ide faine ſee that indeed.

Sir. Why, Ile tell thee, I can ſpeake *Latine* more, ſo that you ſhall not underſtand one word: which will be a ſufficient abuſe (I hope) therefore trouble me not any longer.

Mar. Doe not you trouble me any longer, but let me come up.

Sir. I ſcorn to give thee the preheminence, neither will I, therfore get thee gone incontinently.

These words being ended, he did reſolutely ſtep up into the Pulpit, and notwithſtanding *Martin* pulling him backe, he did by ſome diſcretion get into the Pulpit, and would have queſtionleſſe diſeminated ſome of his doctrine in the Church, which

(I suppose) he did intend to introduce. But the people being in a clamorous and confuse distraction, (he being heretofore knowne to have embraced a Reformed Religion, it being ambiguous to some whether he was reformed as yet or noe) the Church-wardens presupposing his intent, did by the generall assent and consent of the Parish, desire him to come out of the Pulpit into the Vestrie.

He then being carried away, *Master* being confident of himselfe by the inspiration of the holy Spirit, did more audaciously presume to goe up; and the Church-wardens being busie and imployed in the Vestrie about the *Stranger*, *Master* had soon time to begin his prayer, and to initiate: The scope whereof was in this manner following.

First he cast his eyes up about twenty times without the nomination of any word: Then he lift up his hands about a dozen times, not yet one word interceding: Then at length he began to draw out his words like a Lancashire Bagpipe, and the people could scarce understand any word of him but *Brethren in the Lord*, with a hum at the end. And first he desired God to give a blessing unto all *Buttonmakers* (whereof he was one) that both they and their wives might have good Tradings, and more particularly that they make Buttons for the State, but he thought that that labour might bee saved, for he was sure many of their Arses did make Buttons already.

Then he prayed for the good society of *Coblers* and *Tinkers*, that God would be pleased to give them grace to preach his Gospell to their poore Brethren.

These

These and the like Heretical enormities he did with presumptuous audacitie speake publikly in the audience of the whole Parish, with an expresse promulgation, till the seditious clamor, and uproares of the Church were so tumultuous, that the Church-wardens likewise as before, were by coertion compelled to pull him out of the Pul it, and likewise conduct him to the Vestrie, where they did detaine them both.

He then being carried away,

Thus the people being in this Faction, or rather Fraction, did most contumely depart, some defending the *Stranger*; others applauding, and highly extolling the *Butter-makers* Prayer, and being thus variously confounded in this distraction, did depart in a confusion and great discord.

First he cast his eyes up about twenty times without the nomination of any word: Then he lift up his hands about a dozen times, not yet one word interceding: Then at length he began to draw out his words like a Lancashire Bagpipe, and the people could scarce understand any word of him but Brethren in the Lord, with a hum at the end.

And first he desired God to give a blessing unto all Butter-makers (where could there be one) that both they and their wives might have good Trading, and more particularly that they make Buttons for the Starc, but he thought that that labour might bee saved, for he was sure many of their Arses did make Buttons already.

Then he prayed for the good Society of Coblers and Tinkers, that God would be pleased to give them grace to preach his Gospell to their poore Brethren. These



A NEW PETITION OF THE PAPISTS.

Printed in the yeare
1641.

BRITISH MUSEUM

Printed in the yeare
1641.

THE HVMBLE PETITION OF THE *AFFLICTED BRETHREN.*

Humbly shewing,

THat whereas there are so many different Religions now professed in *England*; as your Honours well know, and that with griefe no doubt, casting your eyes upon the great confusion that thereby ariseth in the common wealth; every one hoping and expecting that theirs alone shall be received and established by this present and powerfull high Court of Parliament and all others to bee cast forth abolished and prosecuted, which certainely would cause (if it be once Decreed) a farre greater confusion and discontentment.

For the timely prevention of which danger many hold it necessarie, and humbly desire, that you would take it into your deepe considerations and profound Judgements, whether it were not more convenient for this State, and more gratefull to the subjects to tollerate all professions whatsoever, eve-

ry one being left to use his owne conscience, none to be punished or persecuted for it.

There is no man that professeth a Religion, but is in conscience perswaded that to be the best wherin to save his soule, & can give no doubt some reaso, yea, and alleage some authority out of the word of God for it, which is an argument that not his will, but his Judgement is convinced, and therefore holds it unreasonable, to be forced to follow other mens Judgements and not his owne in a matter of so great importance as that of his salvation is, which is the onely marke his tender soule aymes at in his Religion, and for which hee reades the word daily, and hourely sucking from thence sweet and holy Doctrines as Bees doe hony from sweet flowers in the Spring time.

It may be objected that this Tolleration would breede a greater confusion, but wee which know wee have the Spirit, beleeve the contrary; for the establishing of onely one, and suppressing all others, will breede in all a generall discontent, jarring, railing, libelling, and consequently must needs follow a mighty confusion, where contrary-wise, if all were permitted, all would bee pleased all in peace, and their obligation and love would be farre greater to the King and State for so great a benefit as the freedome of conscience, which to all men is the most gratefull thing in the world, more for the better maintaining of peace with each other, differing in Religion, how easie a matter it were considering the good natures and sweet dispositions of our *English* nation, who willingly would embrace a law enacted

acted to that effect that were upon some penaltie to be imposed, should affront or upbraid the other for his Religion. This in divers well governed Countries is permitted, as *Holland, Germanie, France,* and *Polonia, &c.* where though their Religion be as opposite as Heaven to Hell, yet their concord is so great, that they say with the Prophet *David, behold how good and pleasant a thing it is for Brethren to dwell together, Psal.* 132.

If therefore the Brownists upon scruple of their tender conscience, and grounded upon the word, will separate themselves, and not go to the Church with Protestants, let them alone, give them free leave to exercise their Religion where they please without disturbance, the place where doth not import, they not daring to adde or diminish any thing in the written word.

If the Puritans will not use the Service Booke, Corner Cap, Surplesse, or Altar, nor bow at the name of Jesus, their pure hearts esteeming it Idolatrie, let them alone, they are great readers of Gods booke, and if they bee in errour, they will sooner finde it, having liberty of conscience, then being oppressed with the Tyranny of the High Commission Court or other kindes of persecutions which disquiet their consciences and troubles their patience.

If the *Socinians* will not subscribe to the 39. Articles nor credit more then by Naturall force of their best witts they can reach unto, let them alone, they professe that if any man can give them a better reason, or confute them by the word, they are rea-

dy every hower to change their opinions, of such soft and pliable natures they are.

If the *Arminians* will have Bishops, Altars, Lights, Organs, hold Free-will, merit of good workes, and divers other points with Papists, though as yet no sacrifice with them, upon their Altars, let them alone, let them use their ceremonies without sacrifice, let every spirit praise the *Lord*, *Psal.* 150.

If the *Papists* will have Altars, Priests, Sacrifice and ceremonies, and the Pope for their supreame head in Spirituall affaires, seeing they affirme so confidently they have had these Sixteene hundred and odde yeares, let them alone with their pretended prescription, and let every Religion take what Spirituall head they please, for so they will, whether wee will or no, but the matter imports not, so they obey the King as temporall head, and humbly submit to the State and civill Lawes, and live quietly together.

Let the *Adamits* Preach in vaults & caves as naked as their nailes, and starve themselves with cold, they thinke themselves as innocent as *Adam* and *Eve* were in their nakednesse before their fall, let them therefore alone till some innocent *Eve* bee so curious as to eate forbidden fruit, and then they will all make themselves aprons of figge leaves perceiving their nakednesse.

Let the *Family of Love* meete together in their sweet perfum'd Chambers, giving each other the sweet kisse of peace; great pitty it were it were to hinder their mutuall charity; let them alone:

Lastly

Lastly the same wee desire for all professors of the Gospel, *Let every one abound in his owne sence, Rom.* 14.

Now were this freedome permitted, there would not bee so many idle scandalous pamphlets daily cast abroad to the great vexation of each other, & trouble to the whole Realme, every one labouring to preferre his owne Religion.

A Tolleration therefore would hinder all this strife and discontentment, but if oppressed with persecution they will cry out of the word of God, *We will render to Cæsar, the things that are due to Cæsar, and to God that which is due to God, Marke* 12. If Tollerated, more promptly will they obey the King and State, if troubled or molested, they will cry, *Wee must obey God rather then men, Acts* 5. and so remaine discontented and afflicted in spirit.

Neither doth a Tolleration seeme dissonant, but rather concordant with the Doctrine of the most learned Protestants: First the Primate of *Ireland* Doctor *Vsher*, in a Sermon before King *Iames* at *Wansted* 1624. admittes all Christians into the Church of what Religion soever, good soule! hee will have none persecuted, his tender heart drawes all to Heaven. *Muscovites, Grecians, Ethiopians*, all reformed Churches even from *Constantinople*, to the *East Indies*, none! none by him are excluded from Paradise, as you may reade in the 20. and 21. page of his aforecited sermon, his pitifull heart cannot passe such a bloody sentence upon so many poore soules; nay hee will pull in the

Iewes and Papists, for the Ethiopians though they baptise with us, yet they circumcise also both male and female, and in all other things joyne hands with the Pope, as in the confession of their faith sent to *Gregory* the 13. is manifest, this learned Doctor being so gracious and mercifully pitifull, how can wee Imagine that your clemencies will persecute those in earth which are esteemed worthy of Heaven. Master *Hooker* in his five bookes of *Ecclesiasticall policy*, *page* 138. affirmes the Church of Rome to be part of the house of God, a limbe of the visible Church of Christ, and *page* 130. he saith, we gladly acknowledge them to bee of the family of Iesus Christ: now if the family of the Roman Church bee of the family of Iesus Christ, then I hope you will not deny other professors of the Gospel to be of the family of Christ, if they be of the family of God, others are not of the family of the Divell, no, all servants of Christ, brethren of Christ, all according to Doctor *Vshers* doctrine shall bee saved: why then should any bee persecuted, shall the servants of the same family persecute their fellow servants, this must needes bee greatly displeasing to the Master of the family, let therefore none of the servants of the familie bee persecuted for the love and honour you beare to the Lord and Master.

Seeing therefore in the opinions of these and divers other learned Protestant Doctors which you know well, the Papists may be saved, and as Doctor *Some* saith, in his defence against Master *Pearse*. *Page* 164. 182. and 176. that it is absurd

to

to thinke the contrary yee will without question thinke it more absurd to hold either professors damned, then it followes that it is most absurd to persecute any whose names are written in the book of life, never to bee blotted out, if they persevere and live the life of the righteous.

Let every one therefore follow his owne Religion so hee bee obedient to the State and temporall lawes certainely, that which is erroneous will in time appeare, and the professors of it will bee ashamed, it will perish and wither as a flower, vanish as smoake, and passe as a shadow.

The Apostles of Christ preaching (*Acts.* the 5.) the Iewes hearing these things it cut them to the heart, and they consulted to kill them; but as the same Chapter relates *verse* 34. one of the counsell rising up, a Pharisee called *Gamaliell*, a Doctor of the Law honorable to the people commanded the men to bee put forth a while, and then he said to them, you men of Israel what meane you to your selves for before these dayes there rose *Theodas*, saying he was some body, to whom consented a number of men, above 400. who was slaine, and all that believed him were dispersed, and brought to nothing. After this fellow there rose Iudas of *Galilee*, and drew away the people after him who were dispersed.

And therefore I say to you, depart from these men, and let them alone, for if this councell or worke be of men, it will be dissolved, but if it be of God, you are not able to dissolve them, least perhaps

haps you bee found to resist God also. And they consented to him, here is a president, here is an example even from the Scripture it selfe, follow it wee beseech you, give your consents, agree, vote it, that every man may have freedome of conscience, let them alone; you desire nothing but the truth, by this freedome and connivency truth will at last appeare, that which is of men will be dissolved, that which is of God will continue and remaine for ever, now many men are wavering what to follow, what to embrace, neither will they bee contented with any thing that shall bee established by Act of Parliament, were it never so good, onely freedome will in time cause the truth to shine upon them.

The matter therefore of so great importance and consequence, we prostrate, leaving to your honours profound and deepe Iudgements, humbly requesting and imploring againe and againe, that for the quiet of the state, for the comfort of the subject, and for the love of truth, you cause and proclaime a tolleration, that for Religion none shall bee persecuted, but every one shall freely enjoy his conscience.

This is every mans case, this would bring Ioy to all, discontent to none; this would breede the hartiest love, loyalty and affection to our dread Soveraigne, our gratious King, this would cause all dutifull and loving respects to you, right honorable and noble Peeres of the upper House of Parliament, and no lesse to the most noble Knights,

Citizens

Citizens and Burgeſſes of the Honorable Houſe of Commons, the carefull watchfull, and painefull laborus, and endeavourers in this, behalfe for the good of the Common wealth, and the comfort of afflicted ſoules and conſcieces, grant therefore this Petition, and for ever you will eternize your names.

And ſo praying to the Lord that hee wiould endue your hearts with the ſpirit of true wiſedome and clemency towards your poore ſervants and brethren in the Lord, and grant their humble petition, we ceaſ.

FINIS.

Citizens and Burgeſſes of the Honorable Houſe of Commons, the carefull watchfull, and painefull labors, and endeavours in this, behalfe for the good of the Common wealth, and the comfort of afflicted ſoules and conſciences, grant therefore this Petition, and for ever you will eternize your names.

And ſo praying to the Lord that hee would endue your hearts with the ſpirit of true wiſedome and clemency towards your poore ſervants and brethren in the Lord, and grant their humble petition,

we ceaſe.

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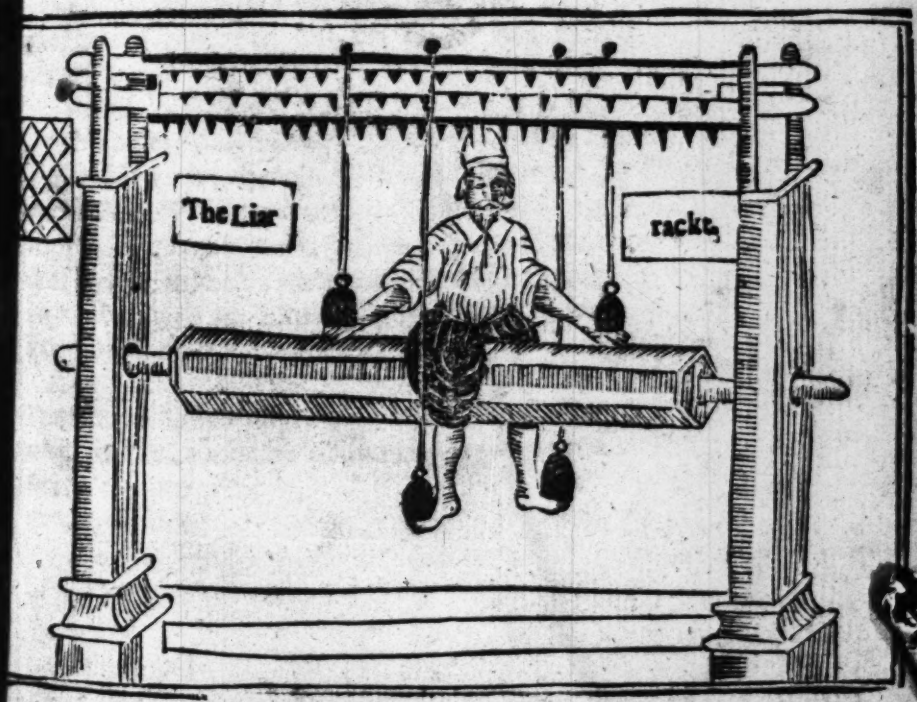
FINIS.

THE LIAR.

OR,

A contradiction to those who in the titles of their Bookes affirmed them to be true,, when they were false: although mine are all true, yet I terme them lyes.

Veritas veritatis.



Printed in the yeare 1641.

I A I R

OR

MUSEUM

A Booke of Lyes.

THere was an Engliſhman which travelled to the Swediſh army, and began to relate very ſtrange paſſages which he had ſeene here in England, thinking that travellers might lye by authority; for ſaid he, in the County of Berke, at a place called Abingdon, when the Earle of Strafford loſt his head, was ſuch thundring and lightning, and earthquakes, that it is almoſt incredible. Surely I thinke it is incredible indeed, for I know 'tis no ſuch matter.

He told too that the very ſame day that my L. Archbiſhop of Canterbury was committed to the Tower, there was a child born in the County of Somerſet with a Miter on its head, a marke on his breaſt like a Crucifix, and many other ſtrange things which were there ſeene.

Another time, ſaid he, I ſaw a Lady goe over Thames at London ſtarke naked, without ſwimming, for ſhe cannot be drowned, *ergo* ſhee is a witch.

Item, he related unto them that the Bishop of Canterbury was little better then a Papist, and that he was committed for that occasion to the Tower, and that he was not like to be freed from thence till he came with his heeles forward.

Item, he reported that *Q. M.* was to leave the fragrant soile of England, and go into Italy.

Item, he related that *Sucklin*, *Davenant*, and *Pearcy* were accused as traytors, and fearing to be hanged, fled for it beyond the Seas, because they would not be chid.

Item, he told them that *Wrens* nest was defiled, and that the Jesuits and Friers had almost wept their eyes out for his fall.

Item, all the Brownists and Anabaptists, and the like, of what age soever, that shall come to be baptized, may have a twenty shilling piece laid on his forehead, as soone as the Minister shall have signed him with the signe of the Crosse.

Item, There is a booke come out of the Kings entertainment in Scotland some certaine dayes before he came there.

Item, he swore that he never did tell a lye in all his life.

Item, hee vowed most deeply that the Scots were as many in number as the stars in the sky.

Item, he told that the Turk and the Jew were as good friends as ever was friend to friend.

Item, he most falsly protested that he suffered

as

as much in Hungary of famine as ever did Germany in all its warres.

Item, he vowed that our Bishops did bend like greene sticks, and therefore he thought that they would never break, and that they were all bowers to the Altar, and Papists, for they loved Images extraordinarily.

Item, he told a most notable lye, that Lawyers in England did scorne to take any fees for pleading any cause: then said one, How doe they live? he answered, like Camelions, they feed upon the ayre, and cloath themselves with honesty, which is the warmest weed they can weare in these times.

Item, he swore that any man might steale any thing now in England, and never be shent for it, for all the Iudges are hanged because they have taken bribes.

Item, he protested that *Gregory* the Hangman is growne very rich, because none are hanged.

Item, he vowed he saw St. *Pauls* steeple stand in its owne place where it was built, and Charing crosse quite ruinated.

Item, hee told that there were a great many Puritans in England, and that they did now so disturbe the quietnesse of the Commonwealth, that it was now almost turned topsie turvy.

Item, hee protested that all the women in England were growne precise, and turned Preachers.

Item, hee told them that it was as common a thing for Sow-gelders, Tinkers, Felt-makers, Buttonmakers, Weavers, and Coblers, to preach in a tub, a joyn'd ſtoole, or ſuch like thing, as for a man to drinke when he is thirſty.

They heard him with patience till hee had made an end of his lying, and then they asked him whether yea or nay hee ſaw theſe things he ſpake of, he preſently ſwore all the oathts of God that he ſaw theſe things with his owne naturall eies, which he had reported, and he would maintaine it, though he ſpent his deareſt blood in the doeing of it; well they heard his proteſttations, and made a full account that they would prove his conſtancie whether he would be a Martyr yea or nay, in the meane time they horſed him, and this was the manner of it.

There was a great high thing raiſed to the hight of twelue of fourteene yards, made of Iron, whereon he was ſeated, with two great weights on his toes, and the like on his hands where he ſate in great paine, if he ſhould chance to eaſe himſelfe upwards, there were ſharpe nailes over his head which would prick him, thus he ſate, and thus he ſuffered, till they had ſufficiently made a laughing ſtock of him; well when hee had ſuffered enough they let him downe, and incontinently he came backe againe into this country, where he related as followeth.

The Emperour (ſaith he) hath given ſuch an overthow to the Sweeds that I thought not one would have returned againe; the Canons roared, the skies were dimmed with ſmoke, and the earth ſhooke with an earthquake; another time, the Swedes gave the Emperour ſuch an overthrow, that I dare ſay he will never riſe againe, which made the Pope proclaime a faſt for ſix and thenty weeks, but a pox choak them they eate fiſh a little too much.

A little after there was a commet ſeene in the ayre, forth the ſpace of two moneths, with great thundering and lightnings and ſuch like, which made all the whole Country amazed.

Theſe and ſuch like things he related till hee made the wearie eares of honeſt men glow, and if they had ſerved him as he was ſerved before he had had his deſert, and hang him that would pittie him for me, but in conceit either in the ſtocks, cage, counter, or Bridewell I leave him.

Gentle reader, I have heere related under the name of lies nothing but true tales, for if a man doth now ſpeake truth he ſhall be ſure to ſmart for it now a daies, either heere or in other places; read gentlie, and buy willingly.

FINIS.

BRITISH MUSEUM

A Second Message

TO

Mr. WILLIAM LAVD

Late Archbishop of *Canterbury*,

now prisoner in the Tower:

In the behalfe of MERCURIE.

Together

With a Postscript to the Author of that

foolish and ridiculous Answer

to MERCURY.



Printed in the yeare 1641.

A Second Meſſage

TO

Mr. WILLIAM LAWD

Late Archbiſhop of Canterbury,

now priſoner in the Tower:

In behalfe of MARQUIS.

Together

With a Poſtſcript to the Author of that

foolish and ridiculous Pamphlet

to Mr. PRYNNE.

Printed in the yeare 1644.

A Second *Message* to his Grace a CANTERBURY.

My Lord,

OF late a letter to your Grace was ſent,
Which now I hear gives you much diſcontent,
Your rage and fury waxed wondrous hot,
And would the author curb, but yet could not,
For want of power, which of late you had,
Which makes you grieve to ſee't, makes us ſo glad,
O could your lofty mind mount up againe,
You'd perſecute good Chriſtians amaine,
But ſtay my Lord, no thing ſo ſure as this,
Laud muſt e're long the block or gibbet kiſſe:
Therefore in vaine it is for you to vex,
For 'twill but more and more your mind perplex,
I'm ſure 'twas true that he writ to your grace
And I will juſtifie it to your face,
Nay all the world can juſtifie beſide,
That all is true, and you are not beſide,
It may be you will ſay it was too ſtarr,
Remember then that you made one man ſmart
With heavy puniſhment, though 'twas not he
That did offend againſt your majeſty,
For he along the fields ſimply did walke,
And with the Prentices he ne're did talke,

And yet you cauſed the poore man loſe his life
As tho:gh he had bin cauſer of that ſtrife,
What though he were, did he deſerve ſuch death,
As to have ſtopt the paſſage of his breath:
Nay more then this which grieves me to relate,
He quartered was, and hanged at each gate:
Well'twas my Lord unjuſtly done I'm ſure,
And therefore fit you ſomething ſhould indure;
Then be not angry at the words we write,
When from the darke we bring you to the light,
For all this while in darkneſſe you liv'd in,
But in th'light you'd walkt it had better bin,
And then you might in State have lived ſtill,
But ſelfe to ruine brought by doing ill;
Perchance you'le not confeſſe, but ſay 'tis no
Such matter as we do againſt you ſhew,
But that you thinke your crimes wee'l aggravate,
Becauſe ſo ſuddenly your pul'd from State;
Alas'twas time that you from State ſhould fall!
For elſe you would have brought us under thrall:
I dare be bold to ſay, yout hought e're now,
To make all England to your altars bow,
You tooke a ſpeedy courſe, yea that's moſt true,
And alwaies favour'd that moſt wicked crew,
I meane the Papiſts who have ever ſought,
With wicked plots to bring our land to nought;
But they nor all the wicked pangs in hell,
Our bleſſed Goſpell ever ſhall expell;
For now you ſee to nought their plots God bring
That they ne're can accompliſh any thing.

For

For God above who ſits an'eyes them all,
Even at the utmoſt time, makes them to fall.
For when they'ave gotten to the height of pride,
Unlikely 'tis that they ſhould long abide,
For at the laſt they ever tumble downe
To'th ground, with all their honour and renown,
Examples far I need not goe to ſhew,
Your ſelfe is one, and others of your crew,
But for all this perhaps you ſtill will ſay,
You aim'd at Englands good when you bore ſway,
But'tis not true my Lord I will avoucht
For then to altars you had never croucht,
Nor had you bow'd then unto Jeſus name,
In outward adoration of the ſame,
Whenas that all our beſt and godli'ſt men,
This outward adoration doe condemne,
Nor had you then ſo wickedly abuſ'd,
Such godly men as pious preaching uſ'd:
Well then my Lord here convict of ſin
For you have done moſt wickedly therein
And all your deeds continually were evill,
Which ſavour'd not of God but of the devill,
Whoſe ſlave yo've bin this many years I'm fraid,
And wickedly his banners have diſplaid;
Now to requite your paines, he you hath brought
Unto that woe that you would ne're have thought,
For if three years ago one had told you
That you muſt fall and all your wicked crew,
Tuſh, tuſh, you'd ſay I will not it beleeve,
That till I die, mine honour I ſhall leave:

But now you see your honour you have lost,
And of your wicked projects you are croſt:
Well then, My Lord, your misery lament,
And God of's mercy grant you may repent.

A POSTSCRIPT TO *THOMAS HERBERT*, Author of that fooliſh and Ridiculous anſwer to *Mercuries* Meſſage.

HOw now? what's this I did open to our view,
Some fooliſh Pamphlet of the Popiſh crew?
But is't no worſe, I'm ſure it is no better,
The Titles call'd an Anſwer to a Letter,
Wherein the Author does his venome ſpit,
And proves himſelfe, diſſembling Hypocrit;
Hypocriſie he often does relate,
But to his ſhame, I ſpeak't, 'tis his owne ſtate,
For right, for wrong, for any thing ſeet be,
For truth, for error, or Hypocriſie;
His wits he alwaies bends for to deviſe
Some wicked thing that's nothing elſe but lyes:
Mark and behold his Hypocriticke ſtrine,
How he does ſtutter he bad and good diſdaine,
When he begins at firſt he ſtands amaz'd,
But preſently his lying muſe he raz'd,
And firſt the Scriptures to his owne ends reſts,
And counts that worſt, which all men counteth beſt,

Namely,

Namely, at the Name of Iesu we should bow,
Does not this he the Scripture it allow,
But men of better Iodgement then his grace,
Doe not expound such meaning of that place.
But now adaies the Scriptures much abus'd,
By every boy that here before us vs'd,
Next after that he talkes of tempting bribe,
Which he for want of that was cast to scribe
Bi lads and Bookes for that is all his trade,
And 'mongst the rest of late this answer made:
But it matters not, for no man tooke it well,
But counted 'twas a wicked deede of hell,
And for the short hair'd crew which he counts ill,
If not deceiv'd, the same's his Master *WILL:*
And for his part, we know him very well,
His long shag'd lockes, and tatter'd coat him tell,
For Reputation he can have no more,
He's run so deepely in the Chandlers score,
And those sociats with whom he is partaker,
At best they are but wretched Ballad-makers.
Indeed *Tom Herbert* he did wondrous well,
That at the latter end his name did tell,
For now tis told abroad that he did write
An answer to a Letter out of spite:
What has he got for this his wicked deed,
But lost his name for want of taking heed,
For for a bad words in't that Author writ,
But he does know he hath deserved it.
And now my lines Ile leave to all mens view,
My Muse shall cease, but heel be paid his due.

The

The Authors Answer will come forth ere long,
And cut and slash him deepe, but wont him wrong,
Heel speake the truth, and stop his mouth for ever,
That he it answer cant, with's best endeavour;
But if he doe, I know 'twill be so lame,
That no wise man will read it ore for shame,
My Muse to write of thee againe shall rest,
Mine owne, not yours, for so I hold it best.

BRITISH MUSEUM

FINIS.

INSTRVCTIONS

GIVEN

Vnto the Commissioners of the Lords and Commons appointed to be imployed in the *Parliament* of SCOTLAND, *August.* 18. 1641.

TOGETHER

With the proceedings in PARLIAMENT on *Thursday, August* 19. with order for the disbanding of the Armies in the Northerne parts.

With a true Report of a new Discoverie of two Armies, one in *England*, the other in *Ireland.*

Printed *Anno Dom.* MDCXLI.

INSTRUCTIONS

GIVEN

To the Commissioners of the Lords and Commons appointed to be present in the Parliament of Scotland, 1641.

With the proceedings of PARLIAMENT on That

BRITISH MUSEUM

With a true Report of a new Plot-Vera of two Armies, one in England, the other in Ireland.

Printed Anno Dom. MDCXLI.

INSTRUCTIONS

Given unto the Commissioners

of the Lords and Commons appointed to be imployed in the Parliament of *Scotland*, *August*, 18. 1641.

WE have appointed you to be our Commissioners, and doe hereby give you power, to goe into our Kingdome of *Scotland*, and there to treate, conferre, and conclude with such of our Commissioners as shall be named in our Parliament of *Scotland*, according to the Instructions hereunto annexed, and according to such Instructions as you shall receive from time to time from the LORDS and COMMONS assembled in our PARLIAMENT in *England*, with our consent and approbation under our Hand.

I.

You shall take care that those Acts that concerne both our Kingdomes of *England* and *Scotland*, and are already agreed upon in the late Treaty betweene the Commissioners of

both Nations, and which are confirmed and ratified by an Act of *Parliament* passed in this present Sessions, shall likewise be confirmed and ratified in the *Parliament* in *Scotland*, and you shall take out an Authentique exemplification thereof to bring home with you.

II.

You are to take care that the Commissions agreed upon in the same Treaty, concerning the trade of both Kingdomes, and concerning the puqlike peace and correspondence between the two Nations be faithfully kept.

III.

You are to demand satisfaction of such debts as shall remaine due to the Northerne *Committees* in *England*, for monies or provisions taken up by the *Scottish* Armies.

IV.

You shall be carefull to cleere the proceedings of the *Parliament* of *England* towards the *Scots*, if you shall find any false Reports or imputations cast upon their proceedings by persons ill affected to both Kingdomes.

V.

You shall upon all fit occasions assure the *Parliament* of *Scotland* of the good affections of his Majesties Subjects of the *Parliament* of *England* in all things which shall concerne the service of his Majesty, and the peace and prosperity of both Nations.

VI. You

VI.

You ſhall be carefull to certifie the Lords and Commons in this preſent *Parliament*, from time to time of all your proceedings therein, and of all occurrences which ſhall concerne the good of this Kingdome.

VII.

You ſhall put in execution ſuch further Inſtructions, as you ſhall receive from the Lords and Commons this preſent *Parliament*, with his Majeſties Royall approbation and conſent, ſignified under his Hand.

BRITISH MUSEUM

The

The proceedings in Parliament *on Thurſday the 19. of Auguſt*, 1641.

IN the name of both Houſes, the Earle of *Bedford*, my Lord *Edward Haward*, Sir *William Armyng*, Sir *Philip Stapletone*, Mr. *Nathaniell Fines*, and Mr. *Hambden*, are to be ſent as Commiſſioners into *Scotland* with a Petition, and Inſtructions to his Majeſtie, to this effect; It was likewiſe ordered this day, that all the Horſe in the Army ſhould be disbanded before the Foot; to which end we have ſent foure Gentlemen Members of the Houſe, in the nature of Commiſſioners to quicken my Lord Generall in that expedition, this day alſo; it was made evidently to appeare to the Houſe, by the Teſtimony of a Gentleman at the Barre, that my Lord *Marqueſſe* of *Wincheſter*, hath Armes in his houſe at *Baſing*, to furniſh 1500 men, there was likewiſe notice given to the Houſe this day, that in *Ireland*, there is an Army raiſing of 12000 men, and that there are 8. Ships in the River of *Thames* going to furniſh them.

FINIS.

71

TO THE HONOURABLE The Knights, Citizens, and Burgeſſes of the Commons Houſe in Parliament now aſſembled, In anſwere to the humble Petition of the Lay-Catholikes of *England*.

K



London, Printed. 1641.

BRITISH
MUSEUM

The humble Petition of the Lay-Catholiques Recusants of England.

Sheweth,

THat the chiefest and most glorious Attribute of power, being Mercy, the safest addresse thereto must be Submission, which makes us in all humility offer unto the consideration of this Honourable Assembly, the great and heavy burthen under which we groan; and though to Laws we humbly shall submit, yet such is the weight of some that lie upon us, that nothing lesse then lenitie can let us live, nor can wee any way finde out reliefe, but by applying our selves unto this High Court, whereas Fathers and supream Judges, you reside, retaining still full power to frame, or change, according to the exigencie of times, and occasions, and being prudent and mercifull, can affoord us patience, and favour in this short Petition, wherein wee shall yield our selves fit Subjects for your mercy, or obedient Submittees to your wils and resolutions.

The many penall Laws in force against your humblest Petitioners are to this Honourable Assembly knowne, as is the ground on which they first were made not out of memory, having had their birth but under Queen *Elizabeth*, when partly extraordinary proceedings frō the See of *Rome* against her person, and partly the claim our dread Sovereignes Grandmother (wholly devoted to that Religion) laid to the immediate succession of the Crown, occasioned severall distractions, and even cast jealousies and suspitions upon all that in Religion had relation to that See, whereupon from emergent reason of State,

and by way of prudent cautions, and preventing future disobedience (and not to put restraint upon the conscience of the Subject, or to punish contrariety of opinion or beliefe) these Laws as we conceive were made, and afterward much aggravated and made more heavy to us all, by occasion of that ever most detestable plot, of those few decayed turbulent and desperatly discontented persons, indeed professors of the same Religion, but quite neglecting, and transgressing, and most inhumanely therein forgetting all duty and obligation.

If thus (right Noble Gentlemen) these Laws originally were appropriated to those times, and no such reason now (we hope) appeares, and still these Laws over-whelme us, It is either for the personall offences of other men, whose wicked facts, we (are no wayes guilty of) with all good Christians utterly abhorre, or for supposed errours of our understanding and beliefe, which as in it selfe (according to all Divines) is an effect immediate of grace, and therefore not to bee enforced, So in its tenets, there is not any thing forbids, invites, or hinders the professors of it, from their due obedience to their Prince, and faithfull preservation of their Countries liberties. In prosecution of which truth, wee here abjure as false, and most erroneous, both assasination of Princes, and faith is not to be kept with all sorts of people, and do detest them both, as most oppugnant to humanity, and not to bee allowed by any Religion whatsoever; Wee also shall, and will be ever ready to maintain and defend with all our powers, lives, and fortunes, all our Countries liberties, the Rights, and Priviledges of the Parliaments, the Subjects lawfull Rights, libertie and proprietie, the peace and

unity

unity of his Majeſties three Kingdomes of *England*, *Scotland*, and *Ireland*, and in all juſt and honourable ways, endeavour the puniſhment of all that ſeeke or worke the contrary; as dutifull, obedient, and loyall Subjects are obliged, and as true borne Lovers of their countries good are bound; All which (under favour) as the laws now ſtand wee no wayes are permitted, as having neither freedome, nor fortunes of our own, for ſtrictly are our actions, Judgements, and our tongues tyed up.

But the approaching ſtorme that ſeemes to threaten here, moves us to take ſhelter under your mercies wings, moſt freely ſpread to comfort all agrieved, where wee doe hope for ſhadow and protection: And humbly are petitioners, that you will be pleaſed to eaſe our ſufferings, by mitigating the rigor of thoſe penall lawes, that either ruine us, and our poſterity, or caſt a thraldome on our conſciences, ſo as wee meekely walking in our fore-Fathers ſteps, aſpiring unto nothing but poſſeſſing our ſelves in peace, as people that ſeek eaſe not honours, and that the crime of *Catholiques* before this Honourable Aſſembly now appeares, but onely different wayes in ſerving the ſame God you ſerve, the ſame Chriſt which you beleeve (for whoſoever in any other ſort offends *Quipeccaverit ipſe moriatur*) wee moſt humbly in your prudence and your goodneſſe truſt, in this publique *Jubile* (when all's intended to be joy and conſolation) we ſhall not bee the onely Subject of ſorrow and deſolation, nor that the Lawes made for offendors in one time, ſhould lay upon the innocent in another. And therefore humbly begge, you will caſt your eye upon the Shedule of theſe Lawes annexed, and then your merciſull repeale of what your wiſdomes and mercy find, ſhall give the conſcience reliefe that is afflicted, and not the mind content-that is ambitious, and a thing we thirſt not after.

And for ſo great a charity your humble Petitioners ſhall ever (as in duty bound) pray for your continuall proſperity and eternall happineſſe.

THe *chiefest and most glorious of power being justice*, there can be no safegard in an addresse for mercy, when they that sue for it are not capable to receive it, the mercie of our Parliament no question is very great, yet so that it is limited within the dimensions of truth; God sayes *David* will not suffer his mercie, nor his truth to fail, these Petitioners, if they expect the one, let them not look to go without the other.

The Honourable Assembly of Parliament (as they verbally call it) but whether they so esteem it, let not their smooth polished lines bespeake, but their actions determine; the many conspiracies, treasons, which they have formerly, & do continually hatch against Parliaments, and Parliamentary proceedings, declare them to be the true brethren of the Romish faction, and like *Harding* the Jesuit, who envied Parliaments, *because not constituted by the Popish Clergie*, wherin they carry such a sweet symmetry with the Councell of *Trent*, *who usurped the lay jurisdiction, and challenged the civill power of Kings and Princes*: Wee should do injury then to these honey-mouth'd Petitioners, if we should imagine them cordiall in honoring our Parliament. But they complain *of burthens, and those heavy, under which they groan*, and is not there just cause for that? but note by the way, they would make us believe that they are meek subjects to Laws, which is a notorious untruth, & but a pretended conformitie to some Laws, the better to ingratiate themselves with States, to the ruines of Kingdomes, seeing his Holinesse their Father cares not to trample upon the necks of Kings & Princes, who are our Law-makers. The many penall Laws in force against them, are not, nor were at first instituted without great and necessary considerations, for *Queen Elizabeth* comming to the Crown after the death of *Queen Mary*, when the mists and fogs of Romish ignorance

norance was over-clouded, no marvell, that there were ſuch *extraordinary proceedings from the See of Rome*, that if it had been poſſible that any thing ſhould have taken effect, that hell had inuented, nothing had remained but diſtractions and deſolations in Church and State, & have they ſpared to practiſe any attempts that might expoſe the whole Kingdome to manifeſt danger? ſeverall enterprizes witneſſe the truth of this, that of 88 being a moſt deſperate & malicious deſigne againſt the whole Nation, wee had all then taſted of their charity they ſo much brag of, likewiſe the Powder-treaſon, which was ſuch a piece of buſines againſt our King and Parliament, that I want a definition to expreſſe it, that as our King * *James* ſaid of their King-killing, may fitly be aſcribed to them; it is not then the plot *of a few decayed, turbulent, and deſperatly diſcontented perſons, but the poſitions of ſome moderate Jeſuits*. *Parſons* ſays, * *That the Pope invading a Country for religion, ought to be aſſiſted by the Subjects againſt the Prince, that the Popes deſignment by force to invade a Country, ought not to be reveal'd to the State*, adde to theſe alſo the concluſions of the Jeſuits at Salamanca, *That it was meritorious to aſſiſt the Rebels in* Ireland *againſt the Queen, That they which took part with the Catholikes againſt the Queene, were by no conſtruction rebels*, to which wee may joyne *Mortons* Rebellion in the North, *Sanders* Commotion to the war in *Ireland*, *Parſons* and *Allens* Invaſions by the *Spaniards*, *Babingtons* Conſpiracies, *Lopez* Poyſoning, *Paris* Murdering, all which being laid together, with many other Traiterous attempts both againſt Prince and Country, it will evidently appeare as cleere as noon day, that never ſuch villany was attempted againſt any Turk or Heathen Prince, as hath bin practiſed by theſe Papiſts. If this be ſo, then how can we look or expect but that the more their Kingdom goes to ruine, (as it hath bin too much favoured, and countenanced of late) how can wee poſsibly think or conceive, that theſe Locuſts can be quiet, but that daily they will be actuating ſome helliſh machinations againſt our King & Parliament? and the ſame reaſon doth ſtill appeare as much now as ever, that notwithſtanding, *the perſonall offences of ſome few former Papiſts* (which they ſeem to condemne) *for ſome ſuppoſed errours*,

* *Such is the religion of theſe Reverend Fathers the Pillars of the Pontificall Monarchie, in compariſon of whoſe Religion and holineſſe, all the impietie that ever was practiſed among the Infidels, and all the barbarous cruelty that ever was perpetrated among the Canibals, may paſſe henceforth in the Chriſtian world, for pure clemencie and humanitie.*

* *As it is cited by Doct. Willet in his Apologeticall reſcript. p. 219. Sect. 8.*

rours, when all men that have not received the matke of the beast, may evidently see by the learned polemicall controversies betwixt them and us, that not one opinion broached by them, but hath bin confuted once and again, were they not given over to induration for not receiving the love of the truth, nor intoxicated with the Whores cup, this they might see. Let them not therefore give the lie to the rest of their brethren, *in abjuring the Assasination of Princes*, for which they have but little thanks from his Holinesse, whom in many points they must abjure as they pretend, and either be true Catholikes, or none at all, which things also *for the maintenance of the peace of the three Kingdoms, the rights of Parliaments, the liberty of the Subjects, as dutifull and loyall Subjects are obliged*, they do meerly confute themselves, because *having neither riches, nor freedome, nor fortunes of their owne*, may prove in time as those complotters before mentioned, *being decayed, and so turbulent and discontented*, and in the end forgetting all duty and obligation, transgressing not only against the Laws of our Land, but also against humanitie.

But ô that our worthy *Joshuahs* of this *Israel* would take it into their prudent and serious considerations, that these Locusts like the *Ægyptians* Spies might bee rooted out of this Kingdome, which untill it is consummated, wee are to pray and hope in time, that as Popish doctrine is already sent back to *Rome*, the mother thereof, so the traiterous Jesuits and Priests, and all their factious crue, and adulterous seed of that strumpet, may in good time also be dispatched thither, to sucke their owne mothers brests, that both the bond-woman and her sonnes may be cast forth, & not be heirs with *Isaac*, & that the former Laws, with what other this noble Synod shall agree upon, may be so severely executed, that their future hopes of continuing here may be quite obliterated.

FINIS.



A great Sea-fight which was fought lately upon the Coast of *Dunkirke*, between the *Babylonians* and the *Dunkirkers*.

As also the relation of the reason why the *Babylonians* came so near this way, which was to invade the Kingdom of *England*, how they were shipwrackt on the Coasts of *Egypt*, and overthrowne in Fight by the *Dunkirkers*.

At the recitall of which, the *Soldan* of *Babylon* strook the messonger of this ill newes, and afterwards burned his Palace, wherein he and others perished.

Written by *Iohn Preston*, a Sea-Captain.

London, printed. 1641.

MUSEUM

IT is not unknowne unto all our Nation how often our God hath delivered us even from the jawes of Death, as heretofore from the *Powder plot*, and the *Spanish Invasion*, so now also from the *Soldan* of *Babylon*, whose greatest pride would be to make our CHRIST give place to idolatrous *Mahomet*; I mean to change our Religion which is now extant among us, thinking by force to overthrow the All-seeing and all-creating God; and thus it lately happened.

The great *Soldan* of *Babylon*, hearing of this difference which lately happened between us and our neighbours the *Scots*, thinkes by policy and unawares to surprize this Land, and make himselfe the King of that sweet and plenteous Westerne Iland, sends for the chief Governours of his Country, and thus he bespake them.

Most loyall Governours, for I have no other occasion to give a worse Title unto you, by reason I never found you any way disloyall unto me. The occasion that we have sent for you at this time is, to give you intelligence of what we would have to be done, which are these things which follow.

First, Bashaw Rackby, *I make you our chief Generall*

of our royall Navy, which I would have with all speed as possibly you can to be rigged and haisted towards England, for I hunger and thirst for that little Iland, which floweth with milke and honey; make all speed as possibly you now can, for I protest my thoughts will never rest till I shall hear some good newes from you concerning this Voyage.

Secondly, I desire Bashaw Ofti, *our near Cousin to undertake that great charge, which rested on thy shoulders before.*

Thirdly, I request our Master of Malta *to send the valiant* Bernardo *in his room, and to accompany* Bashaw Rackby, *our chief Generall in these imployments.* Thus he made his minde knowne, but he had no sooner ended his speech, but Bashaw *Rackby* made him this reply.

My most Soveraigne Lord, I am proud that you will honour me so farre as to put me into such a noble service, for such honourable imployment best befits my nature to accomplish, and either I will bring England *in subjection, or else I will spend the dearest blood I have in the attempt, and thus much I will promise, either to accomplish what you desire, or else never to see your face again.*

I am glad, (replied the *Soldan*) *to see that you are so forward to go when I shall desire, and my prophetick heart divines, that sure your journey will be prosperous.* And so they took their leaves, and departed to their Ships, and made every thing ready for their departure,

parture: the next morning being come they boorded their Ships, and hoised up sailes, and the windes blew very fitly for *England*, there was such a serene calme upon the seas, that the sailer had no need to use the oares, but they lie sleeping upon the deckes, which mildenesse of the Seas made the fool-hardy *Babylonians*, to thinke that God was surely on their side, praising their great Prophet *Mahomet* in songs and hymnes, and such like merry glee; nay, I perswade my selfe, they thought the Deed they went about to be meritorious; but they perceived their folly in an instant, for upon a suddain, the Windes began to turne and beat them backe very vehemently, the Skies were mantled with clouds, and they never expected to see another day, insomuch that they cast all their riches into the Seas, never thinking to survive to enjoy any thing, at last the Windes ceased, and the clouds began to cast themselves in heapes to give way to the light, insomuch that they perceived themselves to be cast upon the *Egyptian* shore: well, there they sold some part of their jewels, which were left them, for those necessaries, which were fitting for their journey, and now although they perceived the angry Heavens to repell them, and were unwilling of their journey, yet they would shew themselves to be obstinately impudent, and forwards they came for *England* with all might and main: but they had not gone above the space of twenty leagues, when there was another accident which befell them, as bad, or rather worse than the first; and thus it hapened:

As their proud Ships came dancing and capering upon the foaming waves, they perceived a Navy of Ships from far, as great in number, or greater than theirs; well, in an instant, they came within ken, that they knew one another, and the *Babylonians* perceived them to be of the *Dunkirks*, which were as it were Outlawes, and lived by robbing upon the Seas. They no sooner came together, but the *Dunkirks* let fly at them, and wished them to yield, the proud Bashaw *Rackby* out of the haughtineſſe of his stomacke told them, *That they should win it and wear it, for he would not yield upon such easie tearmes.* Well, to it they went, incontinently there began a great sea-fight between them, Cannons were roaring, and bullets were flying, and every man there stood in danger of dying: at last, the Fight grew so hot, that it was impossible to last long, it was so dangerous, for Death seated himselfe upon the hatches, colouring the Seas with a bloudy dye; and to make short of our story, the *Dunkirks* had the better of it, for the *Babylonians* and all their Ships but one were buried in the Sea; there might you have seen broken planks to swim upon the top of the water, and shipwrackt goods in abundance; but now you must understand, that this Ship which escaped gained its freedom by flight, and posted with all speed towards the Country of *Babylon*, and so to the *Soldans* Court, where when they came, one *Silvianus Rackshaw* a Captain undertook to tell the newes first, which when he came, and the *Soldan* understood the losse of his

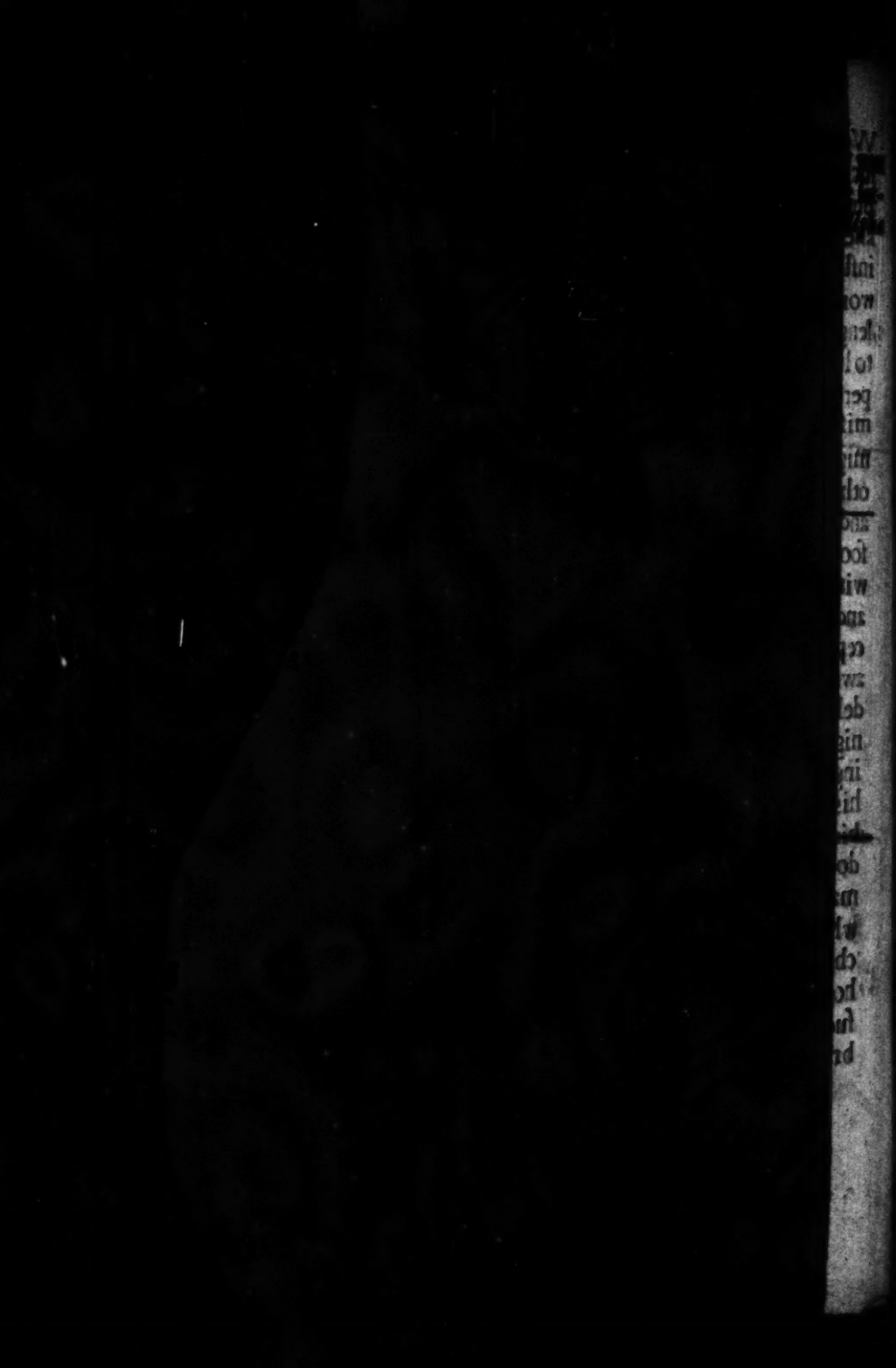
Worthies,

Worthies, and his goods, he ſtrook the Captain ſuch a blow under the eare, that he never roſe againe. But his paſſion ſo much prevailed over him that he knew not what he did, for he fell ſtarke mad upon an inſtant, and much ado they had to hinder him for working miſchief upon himſelfe and others; yet at length what by perſwaſions and force they got him to his chamber, and ſo to bed; but now when he perceived himſelfe to be reſtrained from doing open miſchief, he began to plot with himſelfe how he might end his owne miſerable dayes, alſo ending others with him, for he deſired company with him, and thus he acted it; It was when the Sun had forſook the Horoſcope, and *Luna* had graced the Zenith with her light ſom favours, all perſons being at reſt, and nothing waking of man, or bird, or beaſt, except the doleſull *Nightingall*, who kept her ſelfe awake againſt a Thorne, or the Owle, whoſe greateſt delight is in ſolitarineſſe, and flying abroad in the night-times; it was then, I ſay, that he aroſe, eſpying no body ſtirring, and having a tapour burning at his beds head, that he took and fired the Palace about his owne eares and others, after he had locked the doores that none could eſcape, but it would have made a flinty heart to diſſolve into teares to hear what piteous moan was made by men, women, and children, which were locked up there, as alſo to ſee how the aſpiring fire did aſcend, throwing downe ſuch ſtately buildings: there might you have ſeen brave Architectures tumbled topſie turvy, and

at

it left consumed to nothing. Thus Readers may you
see and hear daily how those do speed, who are ri-
sing themselves against our God, who is the Alpha
and Omega, the Beginning and the End.

FINIS.



13

GODS MERCIE MIXED WITH HIS IVSTICE,

OR, HIS PEOPLES DELIverance in times of danger.

Laid open in severall SERMONS.

By that learned and judicious Divine, and faithfull Minister of JESUS CHRIST JOHN COTTON.

LONDON,
Printed by *G. M.* for *Edward Brewster*, and *Henry Hood* at the Bible on Fleet-Bridge, and in S. *Dunstanes* Church-yard, 1641.

MUSEUM

To the Christian Reader.

WEe read of Elijah *that zealous Prophet, that having finished the worke of his great Lord and Master upon earth, he was rapt away by a whirle-winde into Heaven, and left only his mantle behind him, which was preserved by* Elisha *as a sacred relique wherewith hee wrought wonders, dividing therewith the waters of* Jordan, 2 King. 2. 11, 13, 14. *Thus the reverend and most learned Authour, another* Elijah, *a faithfull and zealous Prophet, boldly rebuking sinne, frequent, and fervent, and powerfull in prayer, among the people whom the Lord had sent him too; many years together, accounted by some* Ahab-*like spirits an enemy to, and a troubler of* Israel, *which was true of themselves, he being of a most mild and peaceable disposition, maintaining warre onely against the sinnes and corruptions of the times, was at last rapt out of his owne Land into another World, by a terrible whirle-winde of violent opposition raised by Satan and his instruments, through the permission of* God, *and hath onely left his mantle behind him, catch't by some pious* Elisha's, *I meane some broken Notes of his powerfull soule-searching Sermons taken from*

his mouth by the diligent hand of some well-disposed hearers and followers, which as they wrought wonders while hee was here dividing betweene many poore soules, and the world and their lusts, and bringing them home to God (wherein scarce any of his Brethren was more successefull) so it's hoped they may tend to the effecting or furthering of the same good worke for the future upon those that shall make use of them: And to that end as some peeces of that Mantle have beene presented to the Church formerly; so some other are heere tendred, which I doubt not but the judicious Christian will kindely accept from the hands of those that have preserved and presented them to their view.

I could say much of the Authour, therby to make you in love with the worke, and not passe the bounds of truth and soberneſſe; but the truth is I am too rude a limmer to draw the proportion of him, of his admirable learning, and more admirable graces: It's fit onely to be done by some skilfull Apelles. And besides both the Vniversity, and the place wherein he was setled Pastor many yeares together; yea the whole Land almost, as also divers forraine parts, the Divines whereof some came to enjoy converse with him, others had intercourse with him by letter, have beene acquainted with, and doe retaine in memory his parts and graces; so that (as Paul said of Titus) his praise is in the Gospell, almost throughout all the Churches. Very few that equalled him, scarce any that excelled him in the knowledge of the Arts and Tongues, and in all kinde of learning divine and humane, which made him as a Scribe, instructed unto the Kingdome of Heaven;

Heaven; like a good House holder bringing out of his full treasury things new and old, for the comfort and refreshment of Gods *family, over which he was set as a dispencer of the mysteries of salvation: and wherby he was inabled in a very great measure to shew himself approoved to* God, *a worke-man that needed not to be ashamed, rightly dividing the Word of truth, as* Paul *requires of his beloved* Timothy, 2 Tim. 2. 15. *Scarce any of his Brethren were so diligent and painefull in the* Lords *Harvest, so instant in season, and out of season to preach the word. Neither did he feed his people with the empty huskes of vaine discourses, but he kept the* true Patterne of wholesome words, *all his Sermons being either Meate to feede, or Medicine to heale his hearers. Neither was he onely a shining light by his Doctrine, but a burning light by his Zealous and holy conversation. His life was,* vita vocalis, *preaching by his example that Piety, Justice, Sobriety, which he urged in the Pulpit. His actions were, though silent, yet reall Sermons (as* Greg. Naz *said of* Basill.) *So that we had cause to cry out for the rapture of his* Elijah (*as* Elisha *for that other*) O the Chariots of Israel and the Horsemen thereof! *A great part of our strength being lost in him. But our God hath thought good to set him a worke in another part of his vine-yard. Let us therefore make some good use of what wee enjoy of him in these and other of his Sermons.*

Good Wine (*saith the* Proverbe) *needs not an* Ivy-bush, *Customers enough will finde it out, without a signe: Heere is much good wine, even some of*

those Flaggons *the* Spouse *desired to be cheared with by her Beloved*, Cant. 2. 5. *Some of those wines on the lees well refined*, Isay. 25. 6. *Many sweet and seasonable Doctrines, to refresh the spirits, and to make glad the hearts of Christians, so that had men but a good appetite, were not their soules too full, this work needed not any* Ivy-bush *of commendation to be hung at its doore.*

The Summe of the 1 Sermon, the Title whereof is mistaken.

Here we have the great love of our God discovered to us, the riches of his patience and goodnesse, and long-suffering, in knocking at the doore of our hearts, and waiting, and suing for entertainment, and promising most sweet and comfortable communion with himselfe, to the soule that opens to him by Faith and Obedience. *Never did God knocke louder at the hearts of any people, then at ours, by the exhortations, admonitions, instructions of his faithfull Ministers out of the Pulpit and Presse, by many rare mercies and admirable deliverances, and by opening so faire a doore of hope to us now of freedome from many pressures and corruptions we have groned under, and of becomming a more pure and glorious Church then ever. O let us not make our good God waite any longer in vaine at our doores, but let us heare all his knockes, even that which he gives in the reading of these Sermons, and open to him that we may receive much comfort from him.*

The 2. Sermon.

Heere wee have also Gods power and mercy laid forth, in delivering his people out of all troubles and tribulations, which they meet with in this vale of teares. Omnis Christianus crucianus, *saith* Luther, *All Christians must be crosse-bearers.*

All

All Christophers *that have taken up Christ on the ſhoulders of their Faith, muſt wade through a Sea of afflictions, diſgraces, oppoſitions, Perſecutions. What a comfort and encouragement is it to be aſſured that God will make this Ocean fordable and paſſable to his Saints, that they may goe through it to Heaven, and not be drowned.*

We have here likewiſe Gods Mercy to his people ſhewne by his Iuſtice to his and their enemies. His love to, and care of the good Corne, in burning up the Bryers and Thornes with the fire of his wrath, that hurted and choaked it, which (if ever) wee ſee made good among us at preſent: So as the reading heereof (as a Prophecie fullfilled in our times) may ſtirre us up to thankfullneſſe. The 3. Sermon.

We have here likewiſe laid open the craft of the wicked, as ſubtill Foxes to entrap the godly (which the late times have given many ſad inſtances of) by reading whereof thoſe that have avoided their ſnares may know whom to bleſſe for it, even the wiſedome and love and care of God over them, and may learne for the future to ſeeke to be furniſht with the wiſedome of Chriſt our Head, that the Phariſees and Sadducees may not prejudice us by their craft and ſubtilty. The 4,5,6. Sermons.

All theſe as ſo many ſweete Cups of Wine are heere preſented to you, I invite you to taſte, yea to drinke aboundantly hereof by ſerious Meditation and conſideration, promiſing much comfort and benefit to your ſoules thereby, and requiring the payment of no other ſhot, then

of

of your Prayers for the Reverend Authour, and the well-meaning Publishers heereof. Farewell.

From my Study in *London*,
May 20, 1641.

Thy Servant for Jesus sake,

MAT. SYVALLOVVE.

GODS MERCY IN HIS Peoples deliverance.

REVEL. 3. 20.

Behold I ſtand at the doore and knocke, if any man heare my voyce and open the doore, I will come in to him, and will ſupp with him, and he with me.

IN theſe words obſerve a note of attention and of admiration, in this word [*Behold*] for [*Behold*] ever requires attention; and often in Scripture, admiration, as *Eſa.* 7. 14. *Behold, a Virgin ſhall conceive and beare a Sonne*, &c. 1. *Behold*: Attend to it, and conſider it, and *Behold* it with admiration, ſo heere; *Behold*, conſider it well, and ſtand and wonder that God ſhould *ſtand* at

the doore and knocke there and offer such conditions there, that if any man will open the doore, and hee will enlarge his goodnesse and grace so farre to such, as that he will come in and feast with them.

The first part is a note of attention and admiration, and then the matter to be attended unto what to *behold.*

In the matter of attention, there is,

First, a double act of God, preventing us and going before any care of ours in our turning to God: *Standing and knocking.*

Secondly, a double act of ours, following this double act of God. Heare my voyce, *Open the doore.*

Thirdly, Behold also a double act of God, that follows this double act of ours, *I will come in unto him, and supp with him:* I Feast with him, and be feasted of him. These be the parts.

A necessary counsell and charge to all the people of God, that live in a Church subject to lukewarmenesse, that have some affections stirred up, but with much want of fervency and life of grace.

This whole verse may bee fitly opened to you in opening three principall notes, carrying an end the sence of the whole Scripture.

First, when our Saviour saith, *Behold I stand at the doore and knocke,* &c. Wee are first to enquire, what this *doore* is, which wee shall see in this one Doctrine.

That

That the heart of a man is the doore of the ſoule. Doct.

The heart is the way of the entrance of God into the ſoule, or into the whole man: For, when the Holy Ghoſt will give us an example of this very thing of the opening of the *doore*, ſpeaking of *Lydia*, he expreſſeth it thus, whoſe *heart the Lord opened*, Acts 16. 14. the doore to be opened, was the heart of *Lydia*, that was it, at which Chriſt *ſtood and knocked*, and that ſhe opened unto him, and ſo Pſal. 24. 7, 9. *Be ye lift up you everlaſting doores*, and what are thoſe doores: but the hearts of men? They are not the doores of a mans houſe, nor the gates of a city, for they will bee conſumed, but theſe be everlaſting doores, and ſuch as into which the *king of Glory muſt enter*, and they muſt be inlarged, this is certainely meant of the heart of man, and of the will of man which dwels in the heart.

Now for the Reaſon, why the heart is called the doore: for you might ſay, if the heart of a man be the doore of the ſoule, what is the inward chaire of the ſoule, what is more inward, then the heart of a man? Satan can tell what is in a mans fancy and many times what is in a mans heart that hee knowes not, if there be any ſecret in a man it is in his heart and will: Why is it then that he cals the moſt inmoſt cloſet of the ſoule, the doore of the ſoule?

It is called the doore of the ſoule, becauſe *Reaſon.*

of that authority that the heart and will hath over the whole ſoule, and the power it hath to rule both ſoule and body. As in cities, the ſtrength of the city is in the gates, there was their Seates of Iuſtice in thoſe dayes, and there was munition ſtored up for war, ſo that open the gates to an enemy, and you give him all, this commands all; give the heart of a man, and you have a free paſſage into the whole man, if a man get the gates of a city, he hath all: So give God the heart, and then you give him the whole ſoule and body too, *Iohn* 10. 7, 9. *I am the doore, by me if any man enter hee ſhall be ſaved:* Take Chriſt, and you take ſalvation with him: you take Heaven with you, and all the bleſſings of God at once, that if Hee be opened unto you, there is nothing denied you, of all the living treaſures of the grace of God, have Him, and you have a ſtrong entrance into your owne ſalvation, have Him and you have a good calling to any perſonall eſtate, in Family, Church or commonwealth: ſo in this reſpect our Saviour cals the heart of a man the doore; give God the heart, and you give him authority over your whole ſoule, in the whole courſe of your life. And therefore God ſaith, *Prov.* 23. 26. *My ſonne give me thy heart*; as if a Prince lying before the gates of a city, give him the gates, and you reſigne your ſelves in ſubjection to ſuch a Prince, and ſo is it heere.

Vſe. It doth ſhew you how farre ſhort wee are from giving God any poſſeſſion within us, any hold of

us

us, as long as wee content our selves with any measures of knowledge and grace, and doe not change and open the heart: If that a man were filled with all the treasures of knowledge and wisedome, and fully inlightned in his minde and judgement, so as hee may know the whole body of the Scriptures, and if God have this, and onely this, hee hath yet nothing, *he stands at the doore:* yea if this man should come off with many good affections, sometimes with griefe for sinne, and sometimes trembling at the word; and sometimes joy in hearing; as *Herod* rejoyced in *Iohns* Doctrine; and *Ahab* grieved at the threatning, and *Felix* trembled, and *Iehu* was zealous in executing the word of the Lord, and yet God had as yet no part in any of them: Christ stood yet without doores, and had no part in *Herod*, *Ahab* or *Iehu*, &c. no place within them, yet if a man were as forward as *Herod* to reforme many things, *Mark* 6.20. yet if Christ have not the heart, hee hath nothing. And therefore this calleth upon us all, never to rest in any beginnings of grace, nor in any measures of grace whatsoever they bee, untill God have the heart, till our wils receive and imbrace him, and so open to him, that hee may come in conquering to conquer, and in subduing to subdue, our judgements and passions, and affections and speeches, that God may passe through our whole man freely without disturbance, till then God hath nothing: It is true you may give a Prince the gates of a City, and yet hee may finde distur-

trance and battle in the market places, and so it is with many of the ſervants of God, though wee have given the heart to God, and hee hath taken poſſeſſion thereof with ſome entrance into the whole man, yet when hee comes to meete with us in this and that buſineſſe wherein our affections are moſt ſtirring, there is ſome way or other, ſome inſurrections made againſt God. Many times worldly buſines and ſtrength of luſts may oppoſe much; but if indeed God have our hearts given him, then though hee have worke enough with us, to ſubdue our pride and worldlineſſe and wantonneſſe, and other diſtempers in us, hee ſhall have ſomething to doe when hee comes to theſe paſſages wherein nature is more ſtirring, many skirmiſhes there will bee againſt God, but if wee have once given God the heart, in time hee will have all, and though hee meete with many skirmiſhes, yet hee will prevaile in the end: ſo that let not men ſatisfie themſelves in giving God any part of their lives in the whole courſe of their converſation, or any affections, but give him the heart, and when hee hath that then hee will take the reſt, with-hold that and give him all the reſt, and hee makes account you give him nothing.

Come wee then to the ſecond point, and to ſpeake more fully of that,

Doctrine 2. *The patience and bounty of God is great towards ſinners, even admirable great in calling them home to himſelfe.*

It is worthy all admiration to behold this patience

ence of God. This is expreſt in the two firſt acts of God; it is very great patience of God, that he will ſtand and waite upon us, it is not a word of courſe that is there uſed to fill up the ſentence, but it expreſſeth that in which we would expreſſe our patience, if wee ſtood at a mans doore from day to day, and from weeke to weeke with ſtrong deſires to enter into it, is not that patience? And therefore when hee ſaith, *I ſtand*, it argues the patience of God.

And this argues his bounty too, that hee not onely ſtands there, but hee uſes vehement and effectuall meanes to bee heard, and ſuch meanes as by which hee might make way for opening to himſelfe: First, for Gods patience that this is done by God in calling us home to him, that is the very ſcope of our Saviour in this Text.

And for his ſtanding at the *doore*, ſee his Patience in that *Rom.* 10. 21. *All the day long have I ſtretched out my hand*, &c. it was a long ſtanding, and that day is not meant a naturall or artificiall day, but a long ſeaſon of grace, *Luke* 13. 7. *Theſe three yeares have I ſtayed and looked for fruite*, three yeers God ſtaied for it, Yea, you reade, *Pſalm.* 95. 10. God complaines, *Fourty yeeres long was I grieved with this generation*: Fourty yeers God ſometimes ſtayes before hee will threaten, *that they ſhall never enter into his reſt*: yea yet longer; *My Spirit ſhall not alwaies ſtrive with man*, *Gen.* 6. 3. 5. the ſonnes of God, the beſt of mankinde are become fleſh; yet his dayes ſhall bean hundred and twenty yeares, hee will ſtay for that generation before

fore hee bring the flood an hundred and twenty yeares.

But that I may more fully expresse to you the patience of God in staying thus for us, let mee shew you it in 4. particulars.

1. First, in staying long before hee doe take any notice of sinne, hee saith nothing though wee sinne, and continue in sinne, and multiply transgressions against him day after day, and yeare after yeare: God takes no notice of any thing wee doe, but carries it, as if he saw it not, and heard it not, *Psal.*50.20,21. *I held my tongue and said nothing*: I stayed so long as that thou thoughteſt I did approve of thy evill courses, he thinks God lookes at him now, as hee did twenty or thirty, or fourty, or an hundred yeares agoe, and hee never found checke in his soule for what hee had done, nor any judgement of God upon him in any remarkable manner, so as hee thinkes hee hath done no evill.

2. Secondly, another act of his patience is not onely a holding his peace so long, but when he doth beginne to stirre, hee doth alwayes usually threaten before hee strike, *Amos* 4.11,12. *because I will doe thus unto thee O Israel, prepare to meet thy God*, hee usually threatens before hee strikes: hee seldome doth strike, at least irrecoverably, till hee give men warning.

3. Thirdly, when hee threatens, hee will not yet strike, but will yet stay a good time after he hath threatned, *Hos.*11.7,8,9. *My bowels are turned within me for thee*, so that God when hee is about

to

to ſtrike, it comes into his minde, how ſhall I doe it, what would become of thee, if I ſhould take this courſe with thee, and ſo leave thee hopeleſſe and helpeleſſe for after time.

Fourthly, he doth not onely ſo; but ſuppoſe he doe ſtrike (as uſually he doth) in the end, if all this prevaile not, yet ſee how long hee ſtands, hee doth with-draw his blow when hee hath ſtricken, he doth not ſtirre up all his wrath, but with-holds the fierceneſſe of his diſpleaſure, at leaſt for a good time, and rather gives warning then breaks forth in his full diſpleaſure, *Pſ.* 78.38. *Many a time he turned his anger away and did not ſtirre up all his wrath*; Hee did expreſſe his diſpleaſure, and ſometimes afflicted ſome of them, and ſometimes others of them; but did not conſume them utterly: See it in the example of *Davids* carriage to *Saul*, when hee cut off the skirt of his garment, hee might as well have cut off his life: So *Saul* when hee was riding to *Damaſcus*, to deſtroy all them that called on the name of the Lord Ieſus, Chriſt meetes him, and ſtrikes him downe to the ground, and ſtrucke him blinde; hee might as eaſely have ſtrucke him dead, and ſo hath done many, *Act.* 9.4,8. The ſame ſtroke that ſtrucke him to the ground, might have ſtrucke him into the grave, and from thence into the nethermoſt hell, but where had then beene all *Pauls* gratious Epiſtles and glorious ſufferings, and therefore well may wee ſay, God was willing to ſhew an example of long-ſuffering towards him, elſe

when God had ſtrucke him downe hee would have there have let him lyen, and not let him riſe againe and given him leave to heare more good counſell, that hee might turne to God, and become a new man, as hee did, which ſhews you the wonderfull patience of God before he fall upon a creature in the utmoſt of his diſpleaſure.

Secondly, Behold alſo the bounty of God towards poore ſinners, when he cals them home to him: *I ſtand at the doore and knocke*, that expreſſeth ſome vehement urging that ſinners might open to him.

Now what are theſe ſtroakes of God by which hee doth expreſſe this knocking?

1. Firſt, he ſtrikes with the hammer of his word, as many doores have hammers hanging at them, that make a ſhrill and a loud noyſe, that will waken men though they were a ſleepe; ſo God compares his Word to an hammer, *Ier.* 23. 29. Sometimes, puts ſuch weight upon his Word, that the Word ſpoken by the Miniſters of God, to the hearts and conſciences of men, rings a loud noyſe in the eares of men; ſo as afterwards they cannot eat, nor ſleep for thinking of the ſad noyſe that word did ring in their ears.

2. But 2. He knockes alſo by his judgements; and knockes a loud; there is not any ſickneſſe befalls us or ours, not any loſſe in our eſtates, not any kind of evill that befals the places where we live, ſo farre as it reaches us: but it is a knocke of Gods hand to turne to him, *Acts* 16. 26.

When

When the Earth was ſmitten with a great earthquake, ſoas that the priſon doores were opened, and the power of God in them both did ſhake the heart of the Gaioler, that out of bed hee leapes, and to the priſon hee comes, and there had like to have ſlaine himſelfe, fearing the Priſoners had beene fled; but ſeeing none of them was run away, it pleaſed God ſo to ſtrike in with that ſtroake, that hee preſently fals downe and cries out; *Sirs, what muſt I doe to bee ſaved?* When a judgement comes and makes the foundations of a mans heart to ſhake, it ſets his ſpirit a trembling, and puts him into a feare, ſo awakened with the power of God, expreſſed in ſome Iudgement, that hee knowes not what to doe. You know how mightily God *knocked* at *Pharaohs* heart, when as in ſundry of the latter judgements, the Text ſaith, *That hee ſends for* Moſes *in haſte, and confeſſeth that the Lord is righteous, and that he had ſinned,* and comes off very ſeriouſly, as if he would now wholy yeeld to Gods will, though before hee had ſaid, who is the Lord, ſuch a mighty power is in the judgements of God.

Thirdly, There is another voyce of God 3.
that knocks, and God in that ſhewes much bounty; and that is when God is pleaſed to knocke at the doores of our hearts by the worke of his Spirit; by opening our conſcience, which is as a fortreſſe before the doores of our hearts; as in many great cities there are ſome out-workes to defend the gates; God ſo convinces the

conſcience, and inlightens the minde, and informes the judgement, and the memory and affections; ſo as that all the out-workes of the ſoule are ſubdued, whereby it comes to paſſe they profeſſe to God that if hee will but ſpare them to a certaine further time, they will doe whatſoever God commands them; this many times fals out, that God takes hold of the minde and judgement and conſcience, and affections, ſo as nothing ſtands out but only the very doore, the heart is onely ſhut, *Iohn* 16.9. *They are convinced of ſinne, of righteouſneſſe and of judgement*, which argues that the Spitit of God when hee comes, he will inlighten the minde, and convince the judgement, and let the world plainely ſee that their way is wrong, and that they are yet in a damnable eſtate, becauſe they beleeve not in him; this is one of the ſtrongeſt knocks of God, when the minde and judgement is convinced, and the heart ready to condemne it ſelfe, and acknowledge that if it ſhould now ſtand out any longer, the caſe would proove dangerous. And when God takes this paines, is there not a plentifull expreſſion of his bounty to us.

4. Fourthly, There is onely one ſtroake more which God many times doth follow the reſt withall, and alwayes doth when hee intends to knocke prevailingly, and it is this: Hee doth many times breake open the doore of the heart, though wee bee unready and unlifty to open, hee lets fall in ſome ſavour of the Lord Ieſus,

and

and ſome reliſh of the Spirit of Adoption, *Cant.* 5.4,5. that though the heart bee drowſie and dead in ſinne, yet it begins to ariſe and open to Chriſt; and then though Chriſt bee gone, yet the heart runnes after him, and though ſhee cannot of a long time finde him, yet ſhee continues to ſeeke him; and this is when the Spirit of Adoption hath made it a broken heart.

Now, why ſhould God bee thus wonderfull patient and bountifull in ſtanding and knocking at the doors of our hearts?

The firſt and principall reaſon is taken from God himſelf, and it is from the purpoſe he hath to glorifie the riches of his mercy and grace to poor ſinners, notable is that ſpeech, and remember it for ever, & let it ſink deep into your hearts like Myrrh which may preſerve your ſavour, *Eſa.* 30.18. Therfore will the Lord wait that hee may be gracious to us: This is the firſt Reaſon, why God will thus waite and ſtand and knocke, and tarry our leiſure, that hee might exalt the glory of his rich grace towards us, if the King or ſome great man ſhould ſtand waiting long at our doore, if hee ſhould ſtand ten, twenty or an hundred yeers, you would thinke he debaſed himſelfe, to ſtand waiting ſo long on ſuch wretches as wee are; but Gods thoughts are not like mans, when hee waits long; it is that hee might bee gracious, and hee will bee exalted in ſo doing: waiting and exalting is put, the one to expreſſe the other: They interpret *Reaſon* 1.

and expound one another, to magnifie the riches of his patience, hee will waive and not bee weary of waiting, ſometimes for ſome ſcores of yeeres together, and indeed God is not diſappointed, for ſuch hee will prevaile with in his own time to open to him, 1 *Tim.* 1.14,16,17. *The grace of God was exceeding abundant towards me, I was a blaſphemer and injurious, a perſecutor* &c. *but the grace of God was exceeding abundant towards me,* and hee tels you wherein God ſhewed forth his long ſufferance to me, as a pattern of all thoſe that ſhould afterwards beleeve: And ſee how he ends that ſpeech, *verſ.* 17. *Now to the King immortall, to the onely wiſe God be power and glory for ever.* Thus you ſee what this waiting of God wrought, hee waites and knockes that hee might bee exalted in that day; that when they ſee, what a dangerous eſtate they are in, and yet ſee how patiently God hath forborne them, and bountifully expreſſed himſelf towards them, and ſee in the end God hath broken in upon them, and will no longer ſtand: then this grace was exceeding aboundant towards me, and now God is exalted: the mouth is for ever after open to Gods praiſe.

2 *Reaſon* taken from the will and purpoſe of God for the ſalvation of our ſoules. God is not ſlacke, when hee is ſo ſlow in powring out his devouring judgements, but patient to us ward, (2 *Pet.* 3.9.) who would have no man to periſh, but all men to come to repentance: this is the Reaſon why hee is thus patient, and long-ſuffering, that we might not

not periſh, but might come to the knowledge of his will: if God were not patient towards us all, and knocked but once or twice, wee had beene cruſhed into the nethermoſt hell, where had all his glorious Saints in Heaven, and all his gracious ſervants in Earth beene, if hee had not beene a patient, and bountifull God; but hee is not willing we ſhould periſh. Every child of God had periſhed and that everlaſtingly, had not God magnified his patience toward them. He did not ſtirre up all his wrath. Becauſe, *Hee remembred we were but fleſh, a blaſt of wind that goes away, and returnes not againe, Pſal.78.38,39.* as if he ſhould ſay, if God when wee provoke his patience, and ſtand out long againſt him, ſhould then ſtirre up all his wrath, wee ſhould have no hope to turne to God, for wee are but duſt, blowne away and returne not againe. If God ſtrike a man with death, what hope is there that hee ſhall returne againe: where had *Paul* beene if hee had beene ſtrucke to death as well as to the earth, hee had never returned then to have ſeene the light of the living. God therefore that conſiders what ſorry things wee bee, and that if hee ſhould but ſtirre up all his wrath, wee ſhould bee utterly undone, hee will therefore ſtay many yeers, before he poure out all his wrath, and utterly conſume us. *Reaſon 3.*

Hee waites and knockes long to leave all fleſh without excuſe that will not turne to Him. *Rom.1.* 20. ſpeaking of ſuch as had but the light of nature, yet men are left without excuſe, that they do *Reaſon 4.*

doe not acknowledge God, and glorifie him as God, how much more when hee endures with long patience, and ſuch loud and vehement knocking at the hearts of men; and ſometimes by taking the out-workes of the ſoule, the minde and judgement, and affections, *&c.* he will leave men without excuſe, if after all this they will ſtand out againſt him.

Vſe 1. To leade us to Repentance, *Rom.*2.4,5. it is a pregnant place to this purpoſe; *Deſpiſeſt thou the patience and bounty, and long-ſufferance of God,* &c. See what vehement reaſons the Apoſtle uſeth to perſwade and urge us to take advantage heereby to turne unto God by Repentance. See how hee glorifies theſe attributes of God by caſting ſhame upon us, if wee repent not. *Deſpiſeſt thou,* who ſpeakes hee of? Hee ſpeakes to the *Romanes,* the great Lords of the world at that day, for none of the Nations were like unto them, for proweſſe and government and authority and yet deſpiſeſt thou? Thou *Romane,* what thou that haſt beene exalted above all Nations, thou whom God hath ſo highly advanced and adorned with all manner of excellencies, as if hee ſhould ſay; Thou: Who art thou, or what art thou at the beſt, who art thou that thou ſhouldeſt deſpiſe the bounty of God, thou whom God hath brought up from ſo meane a condition, is it for thee to ſtand conteſting with God; let mee tell thee whoever thou beeſt, it is not for mortall men, duſt and aſhes, a blaſt to deſpiſe the patience and bounty of God; ſo that the Apoſtle doth

doth ſtrongly preſſe this duty of Repentance by an argument taken from the patience and bounty of God. How therefore ſhould this awaken the heart of every one that heares mee this day, call every (thou) every one of your ſoules by name, and ſay, what thou, whom God hath beene ſo patient too, twenty, thirty, fourty, an hundred yeers (Thou) whom hee hath viſited with ſo much ſickeneſſe, (Thou) whom God hath brought from a meane condition, to a large meaſure of eſtate, (Thou) whom God hath beene thus patient too; *deſpiſeſt thou the patience of God?* preſſe this upon your hearts, and abuſe his patience no longer.

And conſider another argument. The bountie and long ſufferance of God; conſider your danger, hee intends to terrifie the heart of the moſt ſtubborne ſinner, with what hee ſpeakes in *verſe* 5. *Thou treaſureſt up wrath againſt the daie of wrath, Treaſureſt up wrath*, there is not a man that ſtands out the patience of God, but this is his caſe, *he treaſures up wrath againſt the day of wrath.* A treaſure conſiſts not in trifles and ſorry things, though a man have ſtore of them, treaſures are choiſe things, and variety and ſtore of ſuch things makes a treaſure: Now what would the Apoſtle awake the heart to ſee and know: that a man that doth deſpiſe the patience and bounty of God, hee doth procure to himſelfe ſpeciall, rare, choyſe and extraordinary wrath and judgement, not onely one or two, but variety, choiſe and ſtore, upon body, ſoule and con-

ſcience upon children and eſtate left behinde. And therefore ſuffer the word of Exhortation, and receive this counſell from the Apoſtle, and that to your hearts, if you doe not turne to God, when hee thus turnes to you, you will bee upbraided by God, *deſpiſeſt thou*; or elſe the wrath of God, will in the end be treaſured up in ſuch rare and ſingular judgements upon you, that hee that heares of it, both his eares ſhall tingle; Neighbours and Friends ſhall ſtand amazed to ſee the woefull judgements that befals thee: Now therefore delay the time no longer, deſpiſe Gods patience no more; treaſure up no more wrath, there is enough gone out already, but even now turne to God with all thy heart.

Vſe 2. To teach ſinners not utterly to deſpaire, though ſometimes they have ſtood out long againſt God; for God is indeed patient and long-ſuffering, hee ſtands and that very long: You ſee what paines hee takes, and ſtill ſtands to ſee if wee will open to him; and therefore let no man be diſcouraged, what if thou haſt ſtaied three yeers, what if fourty, what if a hundred and twenty yeers, yet all this time God hath ſtayed; let it not now hinder thee from turning to God, for feare hee ſhould deſpiſe thee, or ſo much wrath belongs to thee, as is mercileſſe. It is true, men may juſtly ſo feare, but as long as God waites, and eſpecially ſo long as hee knockes, there is ſome hope, if thou wilt but open there is hope.

But

But you ſay, how ſhall I know that God ſtands knocking? If a man bee growne old in ſinne, and his conſcience ſeared as with an hot yron: that hee deſcerns not a knocke of God in his heart, then time is paſt with him. But as long as God ſtands and knocks, ſo long hee ha'h a mind to enter.

But how ſhall I know whether hee knocke or no?

Doth God hammer thy conſcience, and all as upon an Anvell, the caſe is dangerous; but if God ſtrike and thou feeleſt it, there is yet hope, or if ſome judgement befall thee, ſay it bee ſome inward anguiſh of ſoule, and doth it bring thee down and ſet thee a wraſtling for grace, now God is a knocking: And if thou findeſt the Lord convincing thy conſcience and poſſeſſe thy minde and judgement of the danger of thy eſtate, and if thou ſeeſt out of the Word, that God is now a laying ſiege to thy ſoule, ſurprizing the out-works thereof, accuſing and condemning thy conſcience, all this while there is hope in *Iſrael*, unleſſe thou at length provoke God to further wrath, yet God waites ſtill, that he may be gracious to exalt his mercy, and the aboundant riches of his grace and his long-ſufferance; therefore bee not diſcouraged, but now take opportunity, leaſt thou goe on to deſpiſe and ſeale up wrath againſt thee.

Vſe 3. To teach all thoſe who have had experience of this patience and bounty of God, leading you to repentance, and have found comfort

in it, now live cheerfully and magnifie the rich Name of the Lord Jesus, and his glorious bounty, and hold it foorth as a patterne to all about thee, that thou hast stood out so long against so many warnings and expressions and manifestations of Gods bounty, since that is the end God aymes at, let now his name and his great patience and bounty bee magnified and speake of it from one generation to another, that the memory of it may not dye.

Doctrine 3. *Such as doe heare the voyce and knocks of Christ and doe open the doore of their hearts to him, hee will vouchsafe fellowship with them, familiar and continuall fellowship with them, feasting of them and be feasted by them.*

To heare the voyce of Christ, is to heare it with a boared eare, and with regard and reverence, hee so heares, as hee never forgets what God speaks, he hears with an everlasting ear, *Iam.*1.24,25,26. *Mine ears hath God opened, Psa.*40.6. God hath digged into a mans ears (so it is in the Originall) so *Esa.*50.4,5. *The Lord hath opened mine eare, so that I was not rebellious nor turned backe*, *Iohn* 6.45. hee heares with an everlasting eare, it is a sound that never goes out of his eare, whether God speake to him in his Word, or in his judgements, or by the voyce of his Spirit in his heart and conscience, hee hath heard the voyce of his rod, *Micah* 6.9. this is hearing with a digged eare: Such an hearing as *David* saith, *I will never forget thy precepts, Psalme* 119.

But

But how then are wee ſaid to open the doore?

By theſe ſeverall acts.

Firſt, We open to Chriſt, when wee beleeve all that God hath ſpoken: for wee may heare and underſtand much, but our hearts beleeve it not, and then we doe not open the doore of faith, and ſo doe not open our hearts, if wee open the heart wee give up our hearts to God to imbrace whatever hee hath ſpoken, *Act.* 14. 27. Wee beleeve the truth of the Word, and give credence and have aſſurance of the certainty and goodneſſe of it to our ſouls, when we are able to ſay; good is the Word of the LORD, this is the key of Faith.

Secondly, Wee open the doore of our hearts, when wee goe to God and openly confeſſe from our hearts all the deſpight and contempt we have put Gods grace too, when wee in confeſſion open the mouth and the heart together, and confeſſe that all God hath ſpoken to us of our dangerous courſe, hath beene the Word of his truth and goodneſſe, when wee confeſſe former and latter ſins, and judge our ſelvs as unworthy of any mercy, he that thus confeſſeth and forſaketh his ſins ſhall find mercy, *Pro.* 28. 13. he that keepes his heart faſt lockt, hee keepes out God, and hardens his heart from good counſell, hee ſhall fall into miſchiefe, and for him there is no remedy, *Prov.* 29. 1. but if wee confeſſe our ſinne unto God; this is the way to ſoften and open the heart.

Thirdly, If wee have made God ſtay long before wee open to him, this will further be found: Wee open our hearts, when as wee deſire to give up our hearts and ſoules to God, not onely to receive him and his grace, but even to yeelde profeſſed ſubjection to the Goſpell of Chriſt; when our hearts profeſſe, it is too long that wee have ſtood out ſo many knockes, but now for time to come, we yeeld and offer our ſoules to God, not to leave an hoofe behind; but now Chriſt ſhall have minde and judgement and conſcience, all our indeavours, all that wee are or can bee, 2 *Cor.* 9.13. when wee yeeld every thought to profeſſed ſubjection to Chriſt and his Goſpell, when wee will not allow our ſelves in any paſſage of ſinne, but yeeld up our ſelves, ſoules and bodies and ſpirits and all to bee guided by him, to doe and ſuffer his will, that we may be delivered from the wrath to come.

Now ſuppoſe we do thus, what will God then do to us?

Why Chriſt will vouchſafe familiar communion with us, hee will come in and dwell with us; to dwell with a man is to continue with him, and to grow to more familiar fellowſhip with him, give him your heart, and then he will never depart from you, *Ier.* 32.40.

He will ſup with us, and we with him.

That implyes ſtill more familiar communion with him.

Wee are ſaid to *ſup* with God: Firſt, when he doth

doth refresh us, set before us the fat things of his grace, set before us the Lord Iesus Christ, and gives us his holy Spirit, set before us peace of conscience, and joy in the Holy Ghost, and all the gifts and graces of his Spirit, invites us to his Ordinances, and sets before us the comfort of them.

1 He gratiously invites us to his Ordinances, 2 and there sets before us Christ and his benefits, 3 and then at supper time hee carves us out some choise portion reserved for us, he gives us a testimony of our welcome in the dishes of his ordinances, and in the meate in them Christ, and in the benefits hee carves out to us, he saith, here is a part for thee sonne or daughter, here is not a dish upon the Table, but thou hast thy part in it, God will so take order, not one benefit of Christ Iesus, not a Sermon, not a Sacrament, not a blessing in Christian communion, but there is something in them to feed thee, and therefore see thou be strengthened and comforted in them, and built up by them, there is nothing but something is for thee, no promise but its thine, no Commandement but it belongs to thee, no example but for your good and imitation, and then are we said to sup with him.

But when is hee said to suppe with us?

1. When hee will be present with us in every duty, when hee shewes us his presence and 2. assistance in every performance, and when hee not onely shewes his presence and assistance, but is pleased 3. to accept this and that duty, we offer

offer him our ſervice, and indeavours and deſires, whereby wee bid him welcome to our houſe, and then hee ſhews us his acceptance of our duties, it is our meate and drinke to performe Chriſtian duties in a Chriſtian manner, when you little think that God takes notice of them, yet hee accepts it all. And,

Firſt, Chriſt will rejoyce in us. Secondly, ſome poore Chriſtians that joyne with us ſhall be glad to heare of ſuch expreſſions come from us; the loynes and bowels of poore Chriſtians ſhall be refreſhed, and it ſhall bee as much comfort to them, as if you had layed a good morſell upon his trencher. And all from this; becauſe wee have heard Chriſts voyce and opened unto him; if there bee firſt a willing mind it is accepted, 2 *Cor.*8.12. If God give us grace to performe any poore duty with a willing mind, hee accepts it, this is the beſt entertainement we had for him, and the beſt courſes wee can take, we could wiſh our entertainement were better for him; but it is ſufficient, for it is accepted.

Vſe 1. It is of Exhortation to all that never knew what it was to ſit downe at table with God, this is commended to you; *If any man will heare my voyce, if he will but open the doore I will come in to him*, doſt thou deſire to bee entertained at the Lords Table, or when thou commeſt to any ordinance of God, wouldeſt thou have the Lord Ieſus Chriſt to bid thee wellcome, this is the courſe that is commended to thee, ſet open an everlaſting eare to hearken what this day is ſpo-

ſpoken to thee, conſider all the good counſell God hath given you out of his Word, *harden not your hearts as in the day of provocation*, let none of the ſeeds of Gods word fall to the ground in vain, but what you have once heard, heare it for ever, *Hebr.* 2.1,2. You have this day heard of the great patience and rich grace and large bounty of God, let not the word of his grace fall to the ground in vaine, call it to minde and beleeve the truth of it, and in beleeving of it profeſſe your hearts to God in an hearty confeſſion, that indeede you have ſtood out long againſt him, and againſt all his bounty, and truth, beſeech him to breake open the ſtony doores of your heart, and burſt the barrs of Iron in aſunder, and to give you an heart to give up your ſoule and body and ſpirit to him, which is a reaſonable ſerving of him, give up minde and judgement and affection to God; and if you finde your hearts ſluggiſh this way, remember on the one ſide, *You will treaſure up wrath againſt the day of wrath*, if you doe not: and if you doe ſo, then Chriſt will come in and *ſuppe with you*, taking in good part, what you performe, and making you a continuall feaſt, *Prov.* 15.15. and others ſhall rejoyce in your behalfe, and this will be a ſupper to you; you ſhall need no more nor better meate, till you goe to your everlaſting long home, having gotten ſuch a ſupper you may then goe to bed when you will, and you ſhall ſleepe moſt ſweetly and comfortably, in another world hee will make his laſt meale with you, when your eyes ſhall cloſe up in ever-

lasting peace, remember this and make use of it for ever.

Vse 2. To teach the servants of Christ that have sometimes supt with him heeretofore, if you have not found Christ, carving out a portion to you of a long time, it is a direction to you as you would have Christ present with you, and his acceptance in al your duties, it behoves you so often as you come before God, come with a boared eare, that every word may sink deep into you; and know that the reason why Christ was not present with you, in publik or in private, was, because you either have not heard or not opened to him, you have not beleived, not confessed your miscariages, not yeelded to God your after-course, and hence you have come to duties, and neither your selves nor others better for them; set therfore open your hearts to Christ, and heare his voyce, and give up your selves to bee wholy taught of God for time to come, and then hee will readily accept you, and will carve you out a blessing out of every ordinance you come to; and you shall finde this verified, hee will keepe a feast with you this night, and the last night you sleepe, shall bee sweet to you, and you shall awake with comfort at the resurrection of the just.

FINIS.

THE SAINTS DELIVERANCE OVT OF TRIbulations.

REV. 7. latter patt of the 14. ver.

These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lambe.

FRom the ninth verse of this Chapter you have a description of Gods Church and people that obtained victory and deliverance out of a great danger which lay upon themselves, and the whole Church of God; the judgement and danger is expressed in *verse* 1, 2. Their preservation by the

ſeale of God ſet upon them is expreſt from *verſe* 3. to the 8.

In the ninth verſe you have a deſcription of the perſons preſerved and ſo delivered.

Firſt, as *Iohn* did perceive them to bee by his owne view and hearing, *I beheld*, &c.

Secondly, as hee did learne them to be by the information of one of the Angels. As hee perceived them by his own diſcerning, hee deſcribes them.

1. Firſt, for multitude, a *great multitude*, ſo great as none could number them.

2. Secondly, for their country and the variety of them, *They were of all people and nations and languages.*

3. Thirdly, for their place, *they were before the throne*, which appeares from *verſe* 4. had a place in the Church.

4. Fourthly, he diſcernes them by their habit, *ver. 9. cloathed with white robes and palmes in their hands.*

5. Fiftly, He deſcribes them, as he ſees them to be by their imployment, what he heard or ſaw them do, *they cryed out with a loud voyce*, and hee tels you what it was, and how it was confirmed by the teſtimony of all the Angels of God: Their preſervation in evill and deliverance out of inward and outward evils they aſcribe it all to God, *that ſits upon the throne*, and to the *Lambe*. All the while that the judgement lay upon the earth, many of Gods people were carried to this falſe conceit and miſconceiving of God and themſelves,

in

in aſcribing ſalvation to themſelves, too much reſpect had they to their owne works and merits, but after God had beene pleaſed to waſh them in the blood of his ſonne, they ſaw now that ſalvation from death and ſinne and affliction, was from him that *ſits upon the throne*, and the Temple and from the Lamb, the blood of Chriſt.

This confirmed by all the Angels, *ver.* 11, 12. *They cryed and ſaid, bleſſing and glory and wiſdome, &c. be unto our God for ever.*

And then hee comes to deſcribe them in the Verſe before the Text, and in the Text, hee deſcribes them, by what hee learned of them by information, and that from one of the *Elders* that ſtood by and ſhewed him theſe things.

The *Elder* enquires firſt of him, to prepare him the better to underſtand it: *Knoweſt thou what theſe be? Iohn* returnes an anſwer of his ignorance, and likewiſe an expreſſion of his deſire after information; thou knoweſt and art likely to know it: who then returnes him this anſwer, that they that thus ſtand with enſignes of victory, *Theſe are they which came out of great tribulation, and have waſhed their robes in the blood of the Lamb.*

So then you have in theſe words a deſcription of the eſtate of Gods people by a double argument.

Firſt, by their deliverance out of affliction from great tribulations.

Secondly, by their profiting under affliction, which *have waſhed their robes and made them white in the blood of the Lambe.*

Theſe are not a deſcription of the Saints glorified in Heaven, though it bee true of them, but hee ſpeakes heere of the ſervants of God upon Earth, for in the *verſe* following it is ſaid, *They are ſuch as ſerve God day and night in the Temple*, which in Heaven men are not ſaid to doe, there is no Temple there to ſerve God in; but it is ment of the ſervants of God in earth, deſcribed as you heard before.

Theſe two particulars yeeld two doctrines.

Doctrine 1. *The tribulations of Gods people are ſometimes great and deepe, but alwayes ſafe and paſſable.*

Great and deepe, great and deepe tribulations, ſore afflictions they were exerciſed with, but even then ſafe and paſſable. Theſe are they that are come out of their great tribulations, they are preſerved in them, and ſafely delivered out of them, and now they tryumph in the Church of God with the preſence of the Lamb of God, and ſing Pſalmes to his praiſe. It was the earneſt ſupplication of Chriſt our Saviour to his Father, *Mat.* 26.39. *If it be poſſible let this cuppe paſſe from mee*, his earneſt deſire was that the great tribulation he was then entering upon, which cauſed him to ſweate clods of water and blood, and made him cry out, *God had forſaken him*, hee deſires that it might be a paſſable tribulation, that hee might not bee ſwallowed up of it, nor over-whelmed by it, and hee was heard in the thing which hee prayed for, *Hebr.* 5.7. ſo as that this great tribulation, greater then which never any creature ſuffered, this cuppe paſſed from him, it did not over-whelme

ver-whelme him: And as it was with Christ the head, so it is with all his members, what ever cup the Father mixes for us to drinke, when wee have drunke of it, it passeth from us, it doth not make us drunken as the cuppe given to *Babylon* did, their affliction did so over-whelme them that they were the worse for it ever after; but Gods peoples affliction is passing great, and many (for so the word signifies, *Psal.*34.19.) are the troubles of the righteous, but the Lord delivers them out of them all, be they never so many and great, *yet the Lord delivers them out of them all*, they are all of them safe in the bottome and in the issue, and all of them passable, *Psal.* 40.2. *Hee brought me out of the horrible pit, out of the horrible pit of the grave and hell, out of the miery clay, where he could finde no bottome, and set him upon a rocke*, and then hee found a bottome, though there was no bottome at the first to be found to his feeling, yet hee found safety in it and a good issue out of it, *Psal*,71.20. *Thou which hast shewed me great and sore troubles shalt quicken me againe, and shalt bring me againe from the depths of the Earth:* Suppose a man were fallen into deepe afflictions, and lay under great and sore troubles, yet thou wilt revive mee, and lift me up from thence, this God will doe, though the Apostle sometimes say wee are in despaire, hee was troubled out of measure, and had received the sentence of death in it selfe, but hee hath delivered us from so great a death, there is great tribulation, and that brings great death, and great feare

feare of death, which put him to great paine and anguiſh, and yet out of this the Lord delivered him.

You have ſome famous examples in Scripture that ſtand as guides in the way, to give light to them that paſſe by, what great afflictions Gods ſervants have beene in, and yet preſerved in them and delivered out of them: *Daniel* in the Lyons denne, the three children in *Nebuchadnezzars* fiery furnace, *Dan.*3.6. Famous is the ſtory of *Ionah* in the whales belly; ſuch examples as theſe, ſtand as Monuments of this truth, theſe are they which come out of great tribulations: Thus *Ionah* and *Daniel* and others like unto them that have beene in great and ſore dangers, when in the gates of death, and the waves have overwhelmed them in the gulph of deſtruction: yet God hath called them from thence, and lift them up and delivered them. The *Ægyptian* darkeneſſe which Gods people ſuffered in the houſe of bondage: The *Babylonian* captivity in which the people of God were a type of that great captivity, partly of ſinne, which Gods people are ſubject to be drawne too, and partly of bondage, which the Church of God under Antichriſt were likely to endure, they both expreſſe what the Church of God felt; now from all theſe it pleaſed God to redeeme them, and put ſongs of ſalvation into their mouthes, and Palmes of victories into their hands.

Reaſon 1. *Reaſ.*1. From the fellowſhip which Gods people have with Chriſt Jeſus in his death and reſurrection,

rection, that is the first and principall ground, and often shall you reade it, *Col.* 2.10. *Wee are dead and risen with Christ*: If Iesus Christ the *Lamb of God*, if hee die and rise againe from the dead, all his people shall have a time at one time or another to bring them as low as the grave, and yet out of the grave shall they rise againe; for the death and resurrection of Christ is a pledge of a three-fold death and resurrection in us.

First, in that wee are dead in sinne, wee shall rise from that.

Secondly, though dead to the grave, yet wee shall also rise from thence.

Thirdly, dead in afflictions, yet wee shall rise out of them all, none of all those evils that Gods people are subject too, be it sinne or the grave or affliction, and what ever else; by the death of Christ wee die to all these, and by his resurrection, wee rise againe out of them all; there is no evill wee can fall into, but hee that raised up Christ from the dead shall also quicken us, from sinne, the grave, hell, and from all afflictions: *Timothy* was a yong Souldier of Iesus Christ, and *Paul* that was more beaten to that warfare, when hee encourages him to suffer as a good Souldier, hee bids him remember that *Iesus Christ was risen from the dead*, 2 *Timothy* 2.3,8. Do you thinke it is likely that such a great and eminent servant of God, as *Timothy* was, should forget that Christ was risen againe; why truely wee doe forget it, as often as wee are discouraged with afflictions, but therefore that hee might incourage Christians to looke at all afflictions as dead matter, as

already crucified, looke wee at all tribulations, and doe but remember that Christ was dead and is risen againe, and it will bee a ground for our Faith, when ever wee come into affliction.

Reason 2. *Reason 2.* That (which flowes from hence) and it is taken from that great redemption, which the Lord Iesus by his death and resurrection hath wrought for us. Wee have fellowship with him in his death and resurrection, and from hence comes *plentious redemption*, *Psa.* 130.7,8. so that if there be plentious Redemption in Christ, then though our tribulations be great and plentifull and deepe, yet with the Lord is plentious redemption. *David* comforted himselfe with it, when hee was in deepe affliction, vers. 1. *Out of the deepe I cried.* Deepe affliction, and deepe tribulations, but no tribulation so deepe, but there is redemption as deepe and more plentifull, *Zach.* 9.11. *By the blood of thy covenant, I have sent forth thy prisoners out of the pit in which was no water,* and hee meanes the *Babylonian* captivity, no comfort in it, but by the plentious redemption purchased by the blood of Christ, but therefore wee have comfort.

Reason 3. *Rea.* 3. Taken from our *Baptisme*, which God would have all Christians well acquainted with, it was the first ordinance wee were called unto under the fellowship of the Church, and that which wee had neede to live by all our dayes; for the water doth not onely type the blood of Christ, to wash away the guilt of sinne, nor only the spirit of grace washing away the staine of sinne, but

water

water in baptiſme doth likewiſe figure to us all thoſe afflictions wherewith wee ſhall not onely bee ſprinkled, as ſome are, but ſometimes drenched and dowſed all over, as was the old manner of baptizing; this is that wee doe enter into in our firſt ſolemne *Covenant*, that wee openly make with God in the face of the Congregation; our Fathers made a covenant before us, but this was the firſt on our part, that wee are dipped into *water*, and yet riſe againe out of it, never a whit the worſe, but better. Our Saviour cals *Baptiſme, affliction*, *Mat.* 20.22,23. Can you endure to be ſo drenched in the laver of Gods wrath, as I ſhall be; they ſay they are able, but they ſpake they knew not what; but hee anſwered, *you ſhall indeed be baptized*, that is ſprinkled, and he ſeales it, with *a verily, verily*, an *Amen*, that as ſure as you have beene baptized into the Family of the Lord Jeſus, and your conſciences ſprinkeled with *the blood of the Lamb*, and the *water* of the Holy Ghoſt, ſo ſure ſhall you bee drenched and dipped in *affliction*, when as the Apoſtle *Peter* had ſpoken of the *deluge* of *water* in *Noahs* time, when but eight Perſons were ſaved, 1 *Pet.* 3.20,21. Hee would figure *Baptiſme* thereby, that looke as the ſame *water* that drowned the world, yet lifted up the people of God that were in the *Arke*; truely, ſo it is in this caſe, *afflictions* anſwer our *Baptiſme*, the ſame afflictions that over-whelme the whole Earth, they lift up all that are in Gods *Arke*: All thoſe that are wrapt up in the Covenant of Gods grace and peace, all

the waters of affliction doe but lift them up higher, farre above the higheſt mountaines of the Earth. And it ſhewes us, that wee ſhall bee lift up out of all theſe ſprinklings and afflictions wherewith God hath drenched us to the skinne, and wee ſhall finde a bottome and a *deliverance* in due time.

Reaſon 4. *Rea.* 4. Taken from that which flowes from all this; for God having given us fellowſhip with Chriſt in ſuffering, and wrought redemption for us thereby, and ſealed up unto us aſſurance of preſervation in *affliction* and *deliverance* out of them in our *Baptiſme*; it is meete that hee that promiſed this, ſhould bee preſent with his ſervants to make all this good to them. This reaſon is taken from the *preſence of God* with us in all our afflictions; ſo you reade, *Eſa.* 43. 2. *When thou paſſeſt through the water, I will bee with thee, and in the fire,* &c. which was expreſly verified in the *three children* in the *furnace*, *Behold, I ſee foure, and one of them like the Sonne of God, Dan.*3.24,25. Hee was the fourth that was there preſent with them. And this is that you reade, *Exod.*3.2. *The buſh burning and not conſumed*, expreſſed the eſtate of the Church of God at that time, which was all of a *light fire*, they were ſcorched with ſore afflictions, but not conſumed, *becauſe the Angell of the Covenant*, the Lord Ieſus Chriſt, (*ver.*7.) *was in the buſh*: So that hence it is that the ſervants of God do find ſome kind of ſupportance under their afflictions, in their deepeſt mire.

Vſe 1.

Vſe 1. It is to prevent the diſcouragements of Gods ſervants in time of *affliction*, and to fill our hearts with faith and patience in our worſt times, in the greateſt evils and ſoreſt *afflictions* that can befall us; in the midſt of them all, fill your hearts with Faith and Patience and conſolation: No diſtreſſe ſo grievous but may befall the beſt of Gods ſervants, and yet no great danger, for there is a rocke in the bottome, upon which wee ſhall ſtand, and there will bee ſafe paſſage out of it, *Thou that haſt ſhewed me great and ſore troubles, thou wilt revive me and liſt me up from the depths of the Earth:* His Faith aſſured him God had led him into the one, and he would alſo leade him into the other. See how hee ſtayes his heart by a lively Faith, *Pſal.* 23.4. *Though I walke in the valley of the ſhadow of death, I will feare no evill, becauſe the preſence of God is there, thy rod doth comfort me*; God puts ſome ſtaffe of former experience into our hands whereby hee comforts us. This is that which *Paul* expreſſed of himſelfe in his worſt houres, 2 *Cor.* 1.9, 10. When hee had ſpoken of his troubles beyond meaſure, ſaies hee: *All this is that wee might not truſt in the fleſh, but in the living God, who hath and doth and will deliver us*: ſo that afflictions are to draw from us Faith and patience, it is a point Chriſtians are too much ignorant of, when they come into afflictions they thinke no man is ſo afflicted as they are, and ſometimes thereupon call in queſtion, whether they bee

Vſe 1.

Christians or no; I would only say to such souls, whether were you baptized or no, and if so, was it not into the death of Christ, and were you drowned when you were baptized, were you not rather lifted up; did you not then covenant with God, that whatsoever afflictions you wrastled with and were drenched in; that you would not looke at them as any strange matter; the first day you came into the Church you were baptized, and God made account you should looke for affliction from that day forward, and if they be many and great and sore exercises, the greater and deeper your troubles be, the deeper you drinke of Christs cup, the more sweete will it bee in the bottome; there is something in the bottome will counter-vaile all; you will finde the blood of Christ in the bottome, and the Spirit of grace, and the presence of God there, and if you be dragged to deepe and sore exercises, yet comfort your selves in this, *These are they which come out of great tribulations*, and that will be great grace to you.

Come we now to speake of Gods peoples profiting under afflictions, *They have washed their robes and made them white.*

Doctrine 2. *The people of God that have come off well out of great tribulations, have washed their robes, and made them white with the blood of the Lambe.*

It is plaine in the Text; they tryumph with *Palmes in their hands*, which is first, an *ensigne* of *victory*; and also the *Palme-tree*, the more it is pressed downe with weight, the more it growes; now

now these that come off gloriously *out of great tribulations*, see how they Triumph, and see how it fares with them, *ver.*3,4. *The Angels of God sealed them that they might have no hurt*, and they come off also with glory and renowne and victory.

Robes] you say, were not many of them poore men, poore creatures, that lived in times of darkenesse, in the daies of Popery, and many of them exercised with deepe tribulations; poore men, yes, yet they were adorned with *robes*; had it not beene enough to say, *washed their garments*; what must poore men be set up with *robes?* Yet *robes* they have, and *white robes*, and *they washed in the blood of the Lambe*: So that it shewes you that the servants of God that come wel out of tribulations, they get more *royall spirits* then ever before; for *robes* become royall Persons and Princes; when *robes* in good earnest are put upon any, they put upon them princely Majesty, a spirit of glory and royalty is put upon them; hee carries himselfe no more like a base drudge of this world, hee is able to over-wrastle all tribulations and afflictions of this world, and all the temptations, all the profits and pleasures thereof, hee lookes at them as those things that are but huskes, fit matter for earthly minded men to seeke for; but for his owne part, hee goes on as becomes a Prince: And these endowments of a mans mind they are the apparrell of his soule, when a man hath many royall indowments put upon him, they are princely garments.

But

But why are these called *white robes?* I cannot better expound them then the Lord himselfe doth, *Revel.*19.8. it was given to the Spouse of Christ to be *cloathed with white linnen, pure and cleane, which is the righteousnesse of the Saints,* so that these *white robes are the righteousnesse of the Saints,* the endowments of holinesse and righteousnesse which God puts upon them, and upon every Spouse of his, every poore soule that hee hath bin pleased through his grace to deliver out of deepe tribulations.

Righteousnesse, both imputed from Christ to us, *All that his perfect obedience and patience and righteousnesse ascribed to us is made ours,* 1 *Cor.*1.30. And *righteousnesse of sanctification,* not onely Christs righteousnesse imputed, but the Spirit of grace workes inherent righteousnesse in us; *Faith* and *Patience,* and *Humility* and *Zeale,* and whatever grace accompanies *Salvation;* these be the *royall robes* of *Righteousnesse* God cloaths his servants with, when they come out of afflictions.

Why are they said to be *white robes?*

First, what is it to *wash* their *robes?*

This word *washing,* signifies tribulation like water; tribulations are like mire and water mixed together, in which the people of God are afraid they shall sinke downe, and never can recover, untill they beginne to finde there is the blood of Christ in that water, and finding the power of it, their *garments* that were besmeared with afflictions, are so scoured and rubbed off from their own *righteousnesse,* as that they are glad to depend who-

wholy on the righteousnesse of Christ: neither doth the garments of Christs imputed righteousnesse, stand in need of *washing*, save onely the further assurance and light of it; but the garments of our Sanctification, the best whereof is like *filthy raggs, and menstruous cloathes*, *Esa.* 64.6. so bespotted and besmeared with much filthinesse; *Faith* mixed with much *doubting*; *Patience* with much *unquietnesse*; *Humility* with *Pride*; *Zeale* with *coldnesse*; *Love* with much *hollownesse*; yea, our truest *Sincerity* with much *Hypocrisie*: So as that Gods people looking at their owne righteousnesse, are ashamed of their best gifts, and best performances; so that this *washing* is a cleansing out this filthinesse and worldlinesse and unsavourinesse, that is found in our best righteousnesse, the spots that were before found in our graces are now *washed*, and now wee can be patient and faithfull, and our doubtings are gone; whereas love of God and of the world were mixed together before; now love to the world is gone; *Humility* hath gotten victory over *Pride*; every grace is washed by the things wee suffer; and this mire is turned into sope, whereby our corruptions and lusts are *washed* away, but yet there will bee some spots that neede scouring off, and therefore hee saith, *They made them white*. You may have such *washing* and rubbing as gets out the filth and mire, and yet not bee comely, but if together with *washing* they become *white*, that is perfect and cleane *washing*.

Now they are made *white*, what is that? *White* implies three things.

First, *Purity*, they are made *pure* and cleane, according to that in *Rev.*19.8. *cleane* and *white* are put together, so purely *washed* and scoured, that now he shines *white*, & bright, cleerly *white*, full of purity and brightnes, so as that now there is some kind of pure semblance and lusture in their (graces) their *garments*, not onely foule spots and greater defilements rubbed out, but likewise the graces of God are splendant and bright and cleare without that mixture and drosse that sometimes lay upon them; Faith is pure and cleane from doubting; Love is fervent and shining; Knowledge and wisedome is cleare and bright; Patience and meekenesse now such as becomes and adornes the Gospell of Christ, so as they adorne us, and wee by them adorne our profession; this is to *wash* and make them *white*; our graces, not such as wee and our Brethren are ashamed to own, but such as both they and we rejoyce in.

Secondly, this brightnesse or whitenesse of garments doth not onely shew you their purity and cleanenesse, but it likewise shewes their glory and their excellency: when Christ was transfigured, his *rayment* was *white* and bright (*Matth.* 17.2.) so as no colour upon earth was like unto it, it did set forth the glory of Christ, and so all such Christians as are thus *washed* and *whitened*, a spirit of glory, and of God resteth upon them, 1 *Pet.*4. 4. so as they now can *glory in tribulations*, *Rom.*5.2, 3. They are now made more like to the Saints in light,

light, that rejoyce in the presence of God continually.

Thirdly, *White garments* expresse comelinesse of spirit, joyfullnesse of spirit: When *Salomon* would exhort a godly man, whose works are accepted of God to a cheerefull walking with God, *Eccles.9.8.* hee saith, *let thy garments be alwaies white*, implying that a Christian spirit, that hath made a good use of his afflictions, hee hath not onely put upon him a royall spirit, but hath washed away all staines out of his old heart, and now his graces are more pure, and more glorious, and more comfortable, his spirit more cleare and cheerefull.

In the blood of the Lambe] that is in the sufferings of Christ Iesus, when wee have made use of the sufferings of Christ to redeeme us out of those afflictions, the very same blood of Christ that pardoneth our sinne in affliction, doth also heale us therein, and doth also trimme up the spirit to an holy purity and gloriousnesse before God and man.

And this is called *the blood of the Lambe*. Christ is called a *Lambe*, because his is *innocent*, 1 *Peter* 1.19. and *patient*, *Esa.53.7.* because he blood is the blood of an innocent and meeke and patient Christ, whence it comes to passe that such as are drenched and *washed* in his blood, rise out of afflictions, not onely *washed* from *spots* and staines, but are growne to such *Meekneße* and *Patience*, and to such purity and cheerfulnesse and glory, as they are now made *white in the blood of the Lamb.*

Reason This comes from hence, it is from the powerfull efficacy of all blessed and sanctified afflictions; and their efficacy is to set all the graces of God a worke, and all the duty of Religion a worke, and by which the blood of Christ is applyed to our soules, and that purifies and glorifies a Christian.

1. See it in particular. First, *Sanctified afflictions* have evet this worke, they first, *humble the soule of a man* before God, *Levit.26.41. If your uncircumcised hearts be humbled, hee will then deliver you out of your afflictions*; this is the nature of all sanctified affliction, it workes Humility: And God *gives grace to the humble*, 1 *Pet.5.5.*

2. Secondly, *Afflictions set a worke confession of sin*, *Lev.26.40.* Now what will confession bring? It will likewise bring us grace, 1 *John* 1.9. it will bring us to *cleansing from all unrighteousnesse*, it drives us to examination, and humble confession it besprinkles us with the blood of Christ, and so we are cleansed from all our unrighteousnesse.

3. Thirdly, *They set Faith a worke*; afflictions are called *the tryals of our Faith*, *Iames* 1.3. 1 *Pet.*1.5. so they put us upon consideration, whence they come, and to what end they come, and *Faith purifies the heart*, *Acts* 15.9. *Eph.*3.17.

4. Fourthly, *Afflictions quicken the heart of a Christian to prayer*, Zach.13.9. *They shall call upon me, and I will heare them*: They learne a man to pray, who was never acquainted with prayer before.

5. Fifthly, *Afflictions set patience a worke*, these tryals

tryals bring foorth patience, *Rom.* 5. 3, 4. and *patience*, let it but have its *perfect worke*, and it will make you entire, wanting nothing, *James* 1. 2.

Sixthly, *Afflictions worke obedience*, for they purifie from sinne, and traine us up to bring foorth the peaceable and quiet fruits of Righteousnesse, *Esa.* 27. 9. *Hebr.* 12. 11. So as now wee grow more awefull in our walkings before God; the sinfull failings that were wont to bee found in our obedience are now taken away. 6.

And righteous duties are now performed with much quietnesse and evennesse; before wee had much adoe to pray, but sanctified afflictions helpe this.

It is 1. an Use of *Tryal*, that any of us may make of our owne afflictions; how many of you have beene exercised with great afflictions, some through anguish of conscience, some with sleepe and sore sickenesse, some in body, some in spirit, some in estate; wee may most of us say, O Lord, thou hast shewed us great and sore troubles and yet if a man should now come and aske mee, who are these? We may say, *These are they who have come out of great tribulations* within a while, now God forbid, but would you know whether wee are come fairely off from afflictions or no, that wee bee not bemired, that the filth of our sinnes sticke not still about us, that you may carry *Palmes in your hands*, while you live, and carry them to Heaven with you when you dye? Why you shall know it by this: If God have *Vse*

brought you out of *great tribulations*; well, hee hath taken your old garments from you, and hath put upon you *robes* whatever you were before: If you were to pull a child out of mire, one of your first workes would bee to put other cloathes upon him, God doth so to his servants, and the mire hee turnes into sope, and makes it cleanse us: Whatever frame of spirit you brought into affliction, it will become a *Robe* when you come out of it. Consider therefore what spirit thou hast now, art thou not able to over-looke the world, and all the comforts of it, nor to forbeare the pursute of it for a minute of an houre, why then they are still deceitfull treasures, therefore now gather up a spirit of an higher ranke, thou thoughtest before that the things of this life were great and glorious things; but when the question was, whether you were a live or a dead man; what found you to bee the answer: If you then found the world to bee but unprofitable stuffe, when Gods wrath lyes upon your soule; and have you now a more royall spirit and art able to over-looke all the world, and canst despise thine owne worldlinesse and covetousnesse and all the sinnefull distempers of thy soule, and art able to overcome thy selfe and children and yoake-fellow, or whatever it be, then thou shalt carry a *Palme* for an ensigne of victory in thy hand; but if in this case with the young man you goe away sorrowfull, you will have dirty *robes* put upon you. And further if thou commest faire off, thou wilt finde thy spots taken away,

what

whatever pride or Hypocrisie, unruly affections, wrathfull speeches, it is the nature of affliction, it washes them cleane our, so as they shall bee but little to what they were before; and this blood of Christ will make thee *white*, thou wilt bee adorned with pure and precious graces, with *love* and *Zeale*, &c. and put you into such a frame of grace, as will make your hearts comfortable; sanctified afflictions will make your spirits more cheerefull in a Christian course, and make you bring more glory to God.

To exhort you all in the feare of God to see what God requires of you; if God have delivered you out of affliction, you must now walke as becomes Kings and Princes before God, looke at afflictions as they bee, that they are as sope and nitre to wash you, and know that by affliction you have a royall spirit of grace and glory put upon you: Now therefore suffer not a spot to bee found in any part of thy conversation, before God or man, and now walke on with more cheerefullnesse and freedome of heart in holy duties then ever before; and *wash* thy soule in *the blood* of the innocent *Lambe*, and bee patient and meeke for God under any affliction: Let us be like *Lambs*, dumb under them, and not so much as open our mouthes; but if wee bee as proud as ever, as wrathfull and passionate as ever before; now then how poorely are wee come out of great tribulations. Therefore I charge you in the Name of the Lord Jesus, as ever you looke to finde comfort in a day of tribulation, *Vse 2.*

suffer

ſuffer not your ſelves to be beſpotted, but away with all paſſions and diſtempers that before defiled you, and walke ſo as the name of God, and his Goſpell may bee better ſpoken off by you.

Vſe 3. It is a ground of comfort to all Gods poore ſervants, againſt their greateſt *tribulations*, we know not what troubles and afflictions may come, all of us may bee ſure to meete with *tribulations* in one kinde or other, long it will not bee till wee ſee a change, but bee not troubled at it, if they doe come, bee not diſmaied at them, what ever may or can befall thee; know it is, but ſo much ſope to cleanſe thee, and to make thee *white*, they are but to *waſh* thee from thy filthineſſe, and to make thy ſpirit more comfortable, and the frame of thy carriage more glorious before God and man; and therefore feare not the evils that may befall thee in regard of thy Chriſtian courſe, they will bring thee to ſuch a comfortable frame that Miniſters may ſtand and ſay, who are theſe; Some take theſe *Elders* to bee Miniſters, but I take them to be (as in *Chapter* 4.) common Chriſtians, and *Iohn* is the Miniſter that reveales this to the Church of God: For many times it ſo fals out that a Miniſter in a Congregation doth not know the good that afflictions have wrought in and amongſt ſundry of Gods people; That if a Neighbour ſhould come and aske a Miniſter, what thinke you of ſuch or ſuch an one, it may be that he cannot tell, they have beene *in great tribulations*; but what good is come of it I know not but

but if they bee come out well, ſo as that they are made *white*, this is matter of ſingular comfort, both to Miniſters and Neighbours, and every man ſtands and wonders that afflictions by the mighty power of Gods grace, ſhould meete with ſuch a wonderfull worke as this is, to make ſuch as before were ſtained and polluted and unſavoury are now made *white* and pure and cleane and glorious and gracious; and this is matter of joy and rejoycing both to Miniſters and people, and therefore in this comfort your ſelves. Onely in this be carefull with holy wiſedome in making ſuch a precious uſe of afflictions, yeeld your ſelves and brethren and ſiſters and Miniſters, that comfort who ſhall enquire of you, or bee enquired of concerning you, that you may have come ſo pure and cleane out of afflictions, that you and they, and all that ever may know and heare of you may for ever rejoyce in this Mercy and Goodneſſe of God to you.

FINIS.

BRITISH MUSEUM

GODS MERCIE MANIFEST IN HIS Iustice.

Esay 27. part of the 4. together with the 5. v.

Who would set the bryers and thornes against me in battell, I would goe through them, I would burne them together.

Or let him take hold of my strength, that he may make peace with me, and he shall make peace with mee.

THese words are part of an heavenly Song, which the Prophet in the name of the Lord, exhorted the people of God to sing unto the Lord, at what time he delivered them out of the hands of their greatest enemies, and whom hee under-tooke to preserve his

Church which hee cals his *vineyard*, *verſ.* 2, 3. and will watch over it night and day leaſt any thing ſhould hurt it, becauſe a *vineyard* of *red wine* (which is the beſt wine, *Prov.* 23.) becauſe even in the Church of God, among the beſt grapes, and the beſt frame of ſpirit, becauſe among them are found many hypocrites, and ſuch as undermine the peace and welfare of the Church. The Lord manifeſts his mercy thus farre to them, that hee threatens their danger, if they continue in ſuch an eſtate, but promiſes grace and mercy, if they turne from it: looke therefore what hee commanded his people in the Law, *Deut.* 20. 10. to 13. If they went to make warre with any people, they ſhould firſt offer conditions of peace, before they ſtrike; ſo the Lord himſelfe obſerves the ſame courſe and performes the ſame worke in this place. 1. He doth heere lay ſiege to all the evill members in a vineyard of red-wine, to all the ill members in his Church, *I will burne them together*, a ſore and a greivous threatning unto the hardeſt and moſt obſtinate ſpirit, and beſt mounted and fenced with the ſtrength of their owne reſolutions. But as hee threatens what he will doe in caſe they ſtand out againſt him: So hee alſo offers termes of peace, if they thinke not good to try it out in battell with mee, if they thinke it will bee too hot a ſervice for them, let them then take hold of my ſtrength, if hee ſee it bee a ſafer courſe for him; *Let him make peace with me, and he ſhall be at peace*; even then when hee gives them moſt terrible

terrible threatnings, then hee also offers them gracious termes of peace.

In the words themselves obserue the estate of evill men in the Church of God, even in the *vine-yard of red wine*, in Churches of purest grapes, among them there bee such as are evill. And they are called *bryers* and *thornes*, who will set them in *battell against me?* Which though some understand of vices, yet I choose rather with them, that thinke its meant of vicious and evill persons. For God proclaimes warre, not so much against vices as against persons. Therfore this is the estate and frame of evill men in the Church, *they are as briers and thornes.*

Secondly, Obserue heere the danger of such mens estates, when they doe rise up against God, and set themselves against him in battell, will they set themselves, or set one another? who will undertake it, let me see them face to face, what will be their danger? *I will march through them*, (as it is in the Originall) hee will not hinder his worke, notwithstanding all their opposition, he will goe through them, and further his owne worke.

Thirdly, obserue a redresse or remedy to such, in such a dangerous estate, or an offer of mercy to such, who discerning themselves to bee in such a dangerous estate, doe thinke it more safe for them to take a wiser and better course, to come in to GOD, and to yeeld to him, to take hold of Gods strength, and to be at peace with him.

From these words wee may obserue three severall notes.

Doctrine 1. *Evill men are as bryers and thornes.*

For of these hee speakes in this *vine-yard of red wine*; as in a *vine-yard*, unlesse much heed bee taken, there will bee *bryers* and *thornes* springing in it: So will there bee in the Church of God, evill men will grow up in the Church, in a Vine-yard of red Wine, and God esteemes them as bryers and thornes, the children of *Belial*, *David* then when hee stiles himselfe, *the sweete singer of Israel*, least you should thinke he was in some poore frame of spirit imbittered against such persons, yet it was in his old-age, when his heart was most free, from all distemper and passion, and gives speciall charge concerning good government; and also cals to minde that faithfull and gracious covenant which God hath made with him and his house, notwithstanding his owne and his childrens unworthy walkings, yet 2 *Sam.*23.6,7. hee saith, *The sonnes of Beliall shall be all of them as thornes thrust away, because they cannot be taken with hands, but the man that shall touch them must be fenced with yron*, &c. so *Isa.*9.18. *Wickednesse burneth as a fire, it shall deuoure the bryers and thornes*, &c. The same persons, meaning the wicked themselves. And in *Ezek.*2.6. *Though thou beest with bryers and thorns and dwellest among Serpents, yet be not dismaied nor afraid*: So that these are the styles which in Scripture are given to wicked men.

Now for the Reason. Wherein stands the resemblance

resemblance between *bryers* and *thornes* and evill members of the Church.

Firſt, Looke as you ſee *bryers* and *thornes* were the fruites of Gods curſe upon the ground, *Geneſis* 3.17,18. So it is the curſe of God upon ſinnefull man-kinde, ſinnefull Parents, the ground from whence wee are taken, and alſo the curſe of God upon the very Church and Common-wealth and Family, where ever any ſuch live, it is the curſe of God upon them, that they yeeld and bring foorth evill men. *Reaſon* 1.

As you ſee it is in *Bryers* and *thornes* they are of an intricate and perplexing nature, hanging one within another, and ſuch are wicked men who are knit and joyned together in their confederacies, and perplexing practiſes againſt others with whom they live: So the Holy Ghoſt notes it of wicked men, *Pſal.*3.5.to 8. *I will not bee afraid though ten thouſand of people beſet themſelves round about againſt me.* So *Eſay* 8.9 there is an aſſociation, and a confederating themſelves together, implying that there is a certaine kinde of intangling, and a drawing one within another, a folding of themſelves together, to pull them aſunder, you cannot, take men that are inwrapt and intangled within ill company, you may as ſoone pull one thorne or bryer from another, as pull them aſunder one from another; indeed ſometimes, if they lie preſſed under ſome hand of God, they will promiſe to abhorre it and to leave it, but as ſoone as ever they are but unfettered, and let to their owne length againe, that God allowes but life *Reaſon* 2.

and

and liberty, they are againe intangled one within another, *Psal.*2.2. *The Kings of the Earth stand up and take counsell together against the Lord and his annoynted*, broken and pull'd asunder they will not bee, especially if there arise any occasion of dealing against Gods people. And as their confederacies are such, so is their conveyance and wrapping up of businesses, closely and strongly and secretly conveied and folded up, he uttereth his mischievous designe, so they wrap it up, *Mica.*7.3,4. *The best of them is a bryer, the most upright is sharper then a thorny hedge*: So wise is God in all his dispensations, that when hee comes to visit such bryers and thorns, it will bee when their sinnes are perplexed and folded together, the day of their perplexity shall come as if hee would sute them with a judgement fit for their sinnes, as they have folded and wrapt up their plots against the godly, so as by no meanes they can escape them; so they shall bee folded up in a judgement, such as they shall by no meanes rid themselves of, but shall bee intangled within it.

Reason 3. As in *Bryers* and *Thornes*, there is indeed an use and fruitfullnesse, but it is but a common use, as to serve for the use of Cattle, and so foorth; for no other imployment: So all the use, and the best service that evill men can doe, is to bee fruitfull and helpfull to beasts, to worldly and sinfull men like themselves.

Reason 4. As in *Bryers* and *Thorns*, there is a searching and pricking and stinging nature in them; so as whosoever

ſoever ſhall touch them ſhall bee wounded by them, eſpecially if they bee to deale with the ſervants of God, as the poore Lilly among the Thornes, *Cant.*2.2,3. The poore people of God living among theſe bryers and thornes are expoſed to continual pricking and fretting and galling; thus they do expreſſe themſelvs; therfore the Lord promiſes, *Ezek.* 28.24. that when his Church and people ſhall bee freed and delivered from their evill Neighbours, then *Tirus* and *Sydon* ſhall bee no more a pricking *Bryer*, nor a *piercing Thorne* to the houſe of *Iſrael.*

As Bryers and Thornes, the beſt uſe that is commonly made of them, is but to hedge and fence in: So many times it ſo fals out, that God makes uſe of theſe bryers and thornes for the benefit of his ſervants, ſo as that they are kept in a marvellous innocent frame to what elſe they would bee, if they were not well fenced in, but lay open, they would wander and ſtraggle abroad, as Cattle doe out of unfenced paſtours; truely ſo is this caſe; God doth make ſuch uſe even of all the evill neighbours of his Church, as that hee doth fence in his Church with them, leaſt they ſhould runne awry, *Hoſea* 2.6. *Therefore behold I will hedge up thy way with thornes, and make a wall that ſhee ſhall not finde his paths, they ſhall be galled if they turne aſide to the right hand or to the left,* but God by this means, hedges and fences them in. *Reaſon* 5.

Laſtly, Beſides their perplexity in this life, you reade this likewiſe to bee the end of them, 6.

that which brings foorth bryers and thornes is neare unto curſing, whoſe end is to bee burned, *Hebr.*6.8. they are in the end to bee ſtub'd up and dried, and ſo made fit fewell for the fire, 2 *Sam.*23.6. they ſhall bee burnt together, and ſuch is the end of all wicked and ungodly men, without they make their peace, *they ſhall be burnt*, as it is here in the Text.

Vſe It may ſerve to diſcover unto evill men that unworthy frame of ſpirit that is in them, they are not onely unprofitable in themſelves, but prejudiciall likewiſe to their neighbours; ſee how moſt unworthy of all the trees of the Field, they are neither fruitfull nor ſerviceable for building, as Oakes and Cedars are, but to bee onely bryers and thornes, which of all other ſhrubbs are the moſt accurſed trees. A man ſhould therfore moſt of all bleſſe himſelfe from ſuch a frame, though wee ſhould not bee fruitfull in the places where wee live, yet ſome good ſervice wee may doe, Oakes yeeld ſmall fruite, and as little doth the Cedar, but yet they are both harmeleſſe and uſefull, but theſe bryers and thornes bring foorth no fruit, if any, it is but for beaſts, and they are of no uſe, but to hedge in Gods people, and to pricke and gall them if they runne from God; now what a moſt uncomfortable condition is it to bee borne and brought up a childe of Gods curſe: There is a profitable uſe of bryers and thornes, but they were to grow onely in hedge-rowes, this is a fruite of the curſe, that they grow in the midſt of fields and paſtures, for in all the Paradiſe of

of God was nothing that did hurt, but when once the Earth growes accurſed, it brings foorth bryers and thornes, in the beſt ſoyles, in the midſt of Fields and Meddows: So that then this is a curſed condition, there to ſtand and grow, where a man ſhall, and is apt to choake the beſt ſeedes that is ſowne, and hinder them that elſe would be comming on to Religion, there to live where hee will bee prickes in the eyes of them whom hee converſes withall; this is a frame of ſpirit; however men may pleaſe themſelves in it, that they can gall and ſting poore Chriſtians, but doe you conſider that while you ſoe doe ſting and vexe and fret the hearts of your Neighbours, is not this the worke of bryers and thorns, you are a curſe to theſe Churches and Commonwealthes and families where you dwell; this is a fearefull condition that a man ſhould expoſe himſelfe to be a child of the curſe.

When evill men doe ſet themſelves againſt God, they doe not hinder Gods work, but haſten their owne burning, their owne ruine. Doctrine 2.

Who will ſet themſelves againſt me in battle: If they ſet themſelves or one another againſt mee, ſhall Gods worke bee hindered? No, I will keepe my pace, ſo the word ſignifies, as ſouldiers, I will pace or march through them, not onely hee will doe that which is good in his owne eyes, notwithſtanding all their oppoſition, but I will march an end, his ſervants ſhall not onely carry an end their courſe, but march, not retire diſorderly, nor fly away as men routed

and diſheartened, as turning backe, giving ground, or yeelding to the oppoſition brought againſt them, but *I will goe through them*, that is to ſay they by ſtanding in the way ſhall not hinder me, but what I meane to doe, and what my ſervants are to doe, they ſhall doe it, they ſhall goe through with an even pace, and not turne aſide to either hand. Gods worke ſhall not bee hindered; What then? *But I will burne them up together*, that is to ſay, when their confederacies are moſt ſtrongly combined, and cloſelieſt compacted, and begins to prevaile with moſt ſtrength, then God will beginne to ſet a fire among them, and this will bee the iſſue of it, when God beginnes to burne and begins to ceaze upon any one mans conſcience and burnes that, and fals upon his eſtate, and weakens that, and caſts a fire into a mans tabernacle, and waſtes the fruite of his body, and blaſts the endeavours and workes of his hands; ſo hee ſets him all a fire, and hee will burne them up together, when the fire is once kindled, it will not ceaſe till it have burned them all up; when a man hardens himſelfe againſt God, and againſt the good counſell of Gods ſervants, when God begins with him hee will kindle a fire, that ſhall not goe out till all bee conſumed. There was a conſpiracy among the *Sodomites* againſt *Lot*, *Geneſis* 19. 9. *Wee will deale worſe with thee then with them, and they preſſed upon him*, *ver.* 11. *And the Angels plucking him in, they ſtrucke all them, and it was a cloudy*

cloudy mist to them, they were all strucke blinde, and what was the issue of it? Why, *vers.* 24. *The Lord rained fire and brimstone upon them, and destroyed them all*, They rise up against God, against his Angels and servants, and professed they would doe it, then God strikes them; first, with blindnesse, a faire warning, and if that will not serve the turne, hee will burne them up together, foure Cities of them in one day, and God set them foorth as an example of his vengeance to all them that shall come to the like wickednesse: If therefore any shall set themselves against God and his servants, and make battle against him, hee will goe on with his worke in his servants, but them hee will destroy and burne up together; there is no man that lives in an estate of nature, but is in a cursed estate.

Reason, My true intent is to speak to this point, how men in a carnall frame of spirit, have intangled themselves in sinne, and thereby warring against God doe thereby draw themselves from the fellowship of Gods grace, I would heerein shew you the counsell of the Holy Ghost; that when Gods protection and blessing is upon his Church, hee would have no man live in his Church but bee better for it; for God saith, *Fury is not in mee*, tell not mee of bryers and thornes, if men will bee such then they shall bee burned together; but yet this hee saith, his intent is to keepe his vine-yard pure and free from these evills, but if they will have

peace, let them take hold of my ſtrength, and they ſhall have peace.

Reaſon 1. Taken from the juſt indignation that God doth conceive againſt all evill men, when they doe harden their hearts againſt him; if a man bee borne in a curſed eſtate, and allow himſelfe therein, and ſo fall ſhort of the grace of God, God takes this as a juſt matter and cauſe of provocation, *Ier.*7. 19. *Doe they provoke me to anger, and not themſelves to the confuſion of their owne faces. Never did any waxe fierce againſt God and proſper, Iob* 9.4. *Eſa.*45.9. *Woe to him that ſtrives with his Maker,* God takes it as a matter of great indignation, when men reſolve to live and die in an eſtate of nature.

Reaſon 2. It is taken from the power put upon the Lord Jeſus Chriſt; God hath ſet him up on the *holy hill of Sion, and hee hath given him the Heathens for his poſſeſſion, and a rod of yron, whereby hee rules in the midſt of his enemies, Pſalm.*2.8,9. *Pſalm.*110.2. Whence it is that there is a wall of fire round about the Church, whereby ſuch as greeve him ſhall bee burnt up together.

Reaſon 3. From the eſtate and condition of Gods people, when God undertakes the protection of his Church, hee deſcribes his Church to bee a burthenſome ſtone, *Zachary* 12.2. men ſhall cut their hand with it, and *ver.* 3. *Hieruſalem ſhall bee as a torch in a ſheaſe, verſe* 6. and like a fire among wood, and all the people that come againſt it ſhall bee as dry ſtubble; and hee will

will make *Hierusalem* as a cup of poyson or astonishment, so as whosoever comes against *Hierusalem*, if hee either refresh himselfe with doing evill to the Church of God, or profit himselfe by it; it shall bee a cup of poyson to him, so as a man cannot hurt the Church, but it will make him to runne madde, which shewes what hot service it is for men to take up any evill against the Church of God, he doth not hinder Gods worke, but hasten his owne ruine.

It may serve for a ground of strong consolation to all the servants of God that do bring foorth red wine, well relished, not wilde and unsavoury grapes, carnall fruits of the flesh; if sweete and savoury to God and our brethren, here is a promise of his protection to them, nothing shall hurt them, and if bryers and thornes rise up against them, yet hee will goe through them with his work, and he will burne up all their enemies together: So that when men live in places where they are ready enough to pricke and gall, and scratch at the life and liberty of Gods servants; yet feare not; there are more with us then against us. *Vse* 1.

I saith a Christian, I should never feare the opposition of the sons of men, but heere is my feare and danger, my owne unworthy base heart is ready to start aside from God, and to dishonour him and the wayes of his truth and grace, and I am apt to walke unworthily, how shall I doe in such a case?

Why heere is thy direction and consolation in such

ſuch a caſe, God hath promiſed that hee will march through with his worke, if God give us an heart to ſubmit to his colours, and bring foorth fruites that himſelfe reliſheth, then this will follow, God will never retire diſhonourably to himſelfe and his children, however they may be ſcattered, yet he will march an end, not only in his owne providence, in ſtill mainetaining and keeping his Church for good; but as hee himſelfe will looke to his owne, ſo hee will march an end in his ſervants, he will breath in them by his Spirit of wiſedome and power, that what ever comes upon them, they will keepe Faith and a good conſcience, according to all the truth and goodneſſe God hath manifeſted to them, they will march in his ſtrength, and he will keep them that they ſhall not retire diſorderly.

And ſo it is a Uſe of Direction to admoniſh us in the feare of God to take heede (as ever wee deſire God ſhould keep us ſafe from the workers of iniquities) according to the verſe before the Text, take heede wee bring not foorth wilde grapes, much leſſe bitter grapes, fruites of the world, and of the fleſh, and of the pride of our owne hearts; but bee ſure wee bring foorth good fruites to God, and not onely good, but in ſome kinde generous, of the beſt ſpirits. *Iudah* is deſcribed by the redneſſe of his eyes, *Gen.* 49. alluding to that excellent life and ſpirit that ſhould be in him: the red wine is the moſt generous, ſo Chriſtians ſhould not onely bring foorth good fruite, ſuch as hath lawfull warrant from the word

word, and within bounds of calling, but ſuch as hath in it ſome meaſure of life and ſpirit and power of grace breathing foorth in it, and if at any time wee bee ſtraightned, as many times we come off with much flatneſſe in duties; wee then complaine off, and bewaile ſuch evils before God, and reſt not till God againe renew us and inlarge us, that ſo God may defend us; or if any proſper againſt us, wee may either bee preſerved ſecure therein, or if I muſt and doe retire, then that wee may come off fairely, that God may not bee diſhonoured, nor any evill report be raiſed againſt the Goſpell, by reaſon of any ill walking of ours; ſee that there bee life and ſpirit in your walkings before God in both your particular and generall calling; and then if God tranſplant us hee will march before us, and wee in his ſtrength ſhall goe through any intanglements without being inſnared, its a world to ſee the perplexities of ſome mens conſciences, who have ill carried a buſineſſe, and defiled themſelves in it, but if the Lord keepe us ſpotleſſe, and our conſciences void of offence, that wee walke evenly with him, according to his truth and goodneſſe, that whatever exerciſe God puts us too; yea, if hee remoove our vine-yard, it will not make us barren, but more generous, and fruitefull, wee ſhall carry our roote with us, and bee ſet in another place and our fruite will bee more ſweet and ſavoury.

Now for the laſt part of the Text, it is a direction to all that are not able to make this

good to their soules, that they bring not forth good clusters to refresh both God and man; if wee bee not fallen into malicious opposition, observe we this point,

Doctrine 3. *That such as doe take hold of Gods strength and make peace with him though their condition, were never so bad and mischievous against God and his Church, yet if they take hold of Gods strength, they may make peace with him, they shall have peace.*

Though they bee *bryers* and *thornes*, and bring foorth cursed fruites of cursed ground, that never did good to any but beasts; suppose your case were so, that you never did good in your place, but have grieved all the good ones about you in Church and Family, that every one have fared the worse for you, which is a fearefull condition; but were it so and though perplexed in ill company and cannot get rid of them, yet behold heere God makes a fair offer to you, stand not upon your owne defence against him, but take hold of his strength, and make your peace with him, and you shall bee at peace: Now this is wonderfull mercy; did you ever read of a promise to bryers and thorns, not only weeds, but noysome, stinking weeds, yet if they think good to escape burning, let them take a safer course, and they shall bee accepted.

Reason. Why God so graciously offers himselfe to such and gives them leave to lay hold on him?

1. First, Taken from the glory of his owne name, when God shall bee pleased to pardon and heale such sinners, it magnifies the glory of the rich grace

grace of God, *Who is a God like unto thee? Mica.* 7.18. When ever God shewes mercy to bryers and thornes, such as have pricked and pierced Gods people, no man that sees it, but will have cause to wonder and stand amazed at the riches of Gods mercy to them: Who is a God like unto thee that subdueſt, that treadeſt downe our high thoughts and imaginations? Who is a God like unto thee that subdueſt such and healeſt such sins as these bee? This God will doe instead of *thornes shall grow the Mirtle tree, Esay* 55.13. that this may be for a name never to be forgotten, that hee might gaine a name to religion, and make it famous and glorious; this shall bee to the Lord for a name, to his Church and to such Christians for a name, as are thus transformed from bryers and thornes, a name to the glory of his grace, and the power of his ordinances, it shall stand for an everlasting remembrance never to bee forgotten, it shall stand for a monument of his mighty power of the mighty power of God; this shall stand for a Trophy of glorious victory: And such an enſigne was *Paul, Gal.* 1.23. when they heard that *Paul*, sometimes a *Persecutor*, and now preached the Faith, they glorified God in me: When hee was a pricking bryer to the house of *Israel*, Christ meetes him in the way, and makes him glad to lay hold on his strength, and thereupon hee becomes a tall and eminent and straight tree in the garden of God, and the Church glorified God for him.

It is expreſſed in the first words of the Text, ta- *Reason* 2.

ken from the readineſſe of God to lay downe his fury, when men lay aſide their ſinnes, and God plants a vine-yard of red wine, the Lord will water it, and nothing ſhall hurt it, and fury is not in mee, neither againſt his Church, nor the bryers and thornes, if they will lay downe armes againſt mee: If they will fight it out then I will burn them up, but if they will be ſaved, let them come and take hold of my ſtrength, and they ſhall ſee that fury is not in mee; but let bryers come and make peace with me, and they ſhall find no backwardneſſe in me.

Vſe 1. Serves to give counſell and exhortation to every ſoule, whoſe grapes are not yet ſweete, that bring foorth fruites to ſinne, and are notable to ſay, God hath filled their hearts with generous liquour of ſavoury grace: Every Chriſtian duty is without life, if wee bring foorth either bitter or flat fruites, heere is the charge and counſell given to you, to ſtand out no longer againſt God, but in the name of God take hold of his ſtrength, that you may make peace with him, but if you ſtill ſtand out and bring foorth no fruite to God: conſider of it if you will ſtand out againſt God, and will bee hurtfull and prejudicious in your places, yee ſhall bee confounded, hee will march forward and conſume you roote and branch, but let a man take hold of Gods ſtrength and make peace with him.

But you may ſay, how may I come to doe it, my fruites are flat and dead, and doe nothing but for faſhion ſake. I am conſcious to my ſelfe of

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many evil offices I have done, wherby I have bin an occasion of hindering others in well-doing; but how shall I now do to lay hold on Gods strength.

First, If you would lay hold on Gods strength then lay downe all your owne weapons, all weapons of hostility against God, doe not onely lay aside opposition against Gods Church, but whatever sinnefull frame of heart or life thou hast in thy heart or way, cast it from thee, and have no more to doe with it, *Esay* 55.6,7,8. lay aside all wicked imaginations and sinnefull lusts, allow not your selves in any sinne, hee that allowes himselfe in any sinne, hee fights against God: and therefore away with all hostility, and then God will aboundantly bee ready to forgive and pardon thee; if wee would have God to pardon sinne, it is for us to leave sinne; as long as we retain it, God never remits it, but when they shall forsake their evill wayes, then I will heale their rebellions, and my anger is turned from them. 1.

Secondly, we are to lay down all confidence in our owne goodnesse, for if so bee that God see wee put trust in our owne strength, in any gift wee have received, wee shall be but weake creatures, and shall still walke doubtfully of our condition: but if wee desire to finde peace sealed up to our hearts, in such a case wee must have no confidence in the flesh, *Phil.* 3.2,3,4. *Wee have no confidence in the flesh, and count all losse that I may lay hold on* Christ; a man must lay downe all confidence in his owne good nesse and education, and in all ordinances: *Paul* relinquishes 2.

all as that which had not ſet his heart through with God, *Epheſians* 6.10.

Thirdly, To beleeve on the mercy of God, as his great power and ſtrength; if hee ſhall be good to ſuch as wee are, this is to lay hold on Gods ſtrength, when *Moſes* makes interceſſion for ſuch men, hee would have them to lay hold on Gods ſtrength, and fitly explaines this Phraſe in hand, *Numb.*14.17. *Let the power of my Lord bee great, the mercy of the Lord is great:* The great power of God is ſhewed in making good this word of the forgiving the iniquities of his people; ſo that when a ſoule takes hold of Gods ſtrength, hee lookes at it as a matter of Gods great power, that hee ſhould ever ſhew mercy to ſuch an one as he was, that ever hee ſhould forgive ſuch ſinnes, and ſubdue ſuch iniquities, this is to lay hold on Gods ſtrength: Let men come and ſee and know that God muſt put foorth mighty power and ſtrength, if ever hee ſhew mercy to ſuch wretches as wee are: As long as a man lookes at ſinne as a ſmall matter, and makes account God hath pardoned as great ſinnes as his, and if hee deferre his Repentance, the Lord have mercy will ſerve his turne, this is not to lay hold on Gods ſtrength, and ſo long a man makes himſelfe uncapable of ſuch a mercy, but when a man ſees and knowes hee ſtands in neede of the great power of God in forgiving and pardoning him, that God ſhall never forgive ſuch ſinnes as his, unleſſe *in the multitude of his mercies he put away his iniquities*, as long as a man thinkes that a ſmall matter will

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ſerve the turne, its a ſigne hee ſees not his ſinne to bee out of meaſure ſinfull; but when a man ſees hee ſtands in neede of the treaſures of grace, treaſures of patience, powerfull and great mercy to pardon ſuch great and crying ſinnes as his is, then hee takes hold of Gods ſtrength.

Fourthly, Let a man lay hold on Gods ſtrength not onely by Faith, but lay hold of him in prayer and in Gods promiſes and in all the word of God, and in his attributes and preſſe God with the greatneſſe of his power, and of his promiſe, and the riches of his grace in pardoning ſuch ſinnes as his, and then, ſaith God in ſuch a caſe, *let mee alone*, as if *Moſes* had layed hands on the power, *Exod.* 32. When the ſoule holds out with conſtant longings after God, and will not let him goe till it finde ſome hope of pardon then it doth lay hold on Gods ſtrength.

It may ſerve to exhort and ſtirre up every ſoule that knowes his heart and life is unprofitable and never brought foorth any ſweet or ſavoury fruites to God to this day, to ſee now what God calls it too: as ever wee deſire to bee free from everlaſting burnings (as who is there that can dwell in everlaſting burnings, *Eſa* 33. laſt) as ever you deſire your ſoules might finde peace with God, and to enjoy the benefit of the gracious offer, which God now tenders to you; ſo now lay hold of Gods ſtrength, lay down your quarrels againſt the ordinances, and all the ſinnefull luſts that you have addicted your ſelves too; as Pride and Hypocriſie, and whatever wee have diſpleaſed God with *Vſe 3.*

with, forſake your imaginations, even your ſecreteſt thoughts, and put no confidence in whatever courſes you will take, and put not of God, till you come to this or that age, or to this ſickneſſe, or till you bee marryed, and have provided your children ſuch and ſuch portions; and preſume of your owne ſtrength and wiſedome, this will deceive you; but if you can bring your hearts to this, that if ever God do ſhew mercy to you, it muſt not bee a crumme, but a bottomeleſſe depth of mercy, multitudes of great mercies, *Pſal.* 51. Let it appeare that it is power of mercy and rich grace to you that ever you may have your ſinnes pardoned, take hold of it, and looke at it as a ſtrong mercy that you muſt have and lay hold by a ſtrong hand of Faith, and by ſtrong prayers and cryes, and ſighes and groanes, and a conſtant purſute after him in every ordinance of his; ſeeke God earneſtly and conſtantly, *And ſo ſhall you finde him ſpeaking peace* and pardon to you, according to this promiſe here in the Text.

FINIS.

THE WICKEDS CRAFT TO INSNARE GODS People described.

MATTH. 16. 1, 2, 3.

The Phariſes with the Sadduces came and tempting him, deſired him that he would ſhew them a ſigne from Heaven, &c.

AFter thoſe Parabolicall ſpeeches which are ſet downe in in the fore-going Chapter of the *Syroſenitian* woman, the next Parable which followes, whereby our Saviour ſets foorth by ſimilitude his Doctrine to the people is this. The *Phariſes* and *Sadduces* come to tempt him, and deſire a ſigne

and a signe from Heaven; our Saviour answers them according to their question, hee reprooves both them and their Question, and shewes the ground of it.

It may seeme by the dependance of this Chapter upon the former, that the *Pharisees* and *Sadduces* came to our Saviour to demand a *signe from Heaven*, before hee had fed the people in the end of the former Chapter, where he fed foure thousands of them with seven loaves and a few fishes, a miracle that filled the mouthes of them all with much rumour round about the country, and the *Scribes* and *Pharisees* were not a little exercised therewith, they thereupon to dazell the glory of this great worke of God, come to him, desiring him not to put them off with such earthly signes as he had now done, in multiplying earthly loavs, but to *shew them a signe from Heaven*, that they might see and beleeve; I guesse this to bee the occasion of the discourse, not onely, because this miracle was described immediately before: but because upon occasion of the like miracle, they came to him in like sort, and demanded the like signe, *Iohn* 10.6. to 13. & 30,31.

Now in the words read wee have to observe two parts.

1. First, The demand of a signe, *a signe from Heaven.*

2. Secondly, Our Saviours rejection of this demand.

1. In the demand of a signe, observe the efficients or causers of it, *Pharisees* and *Sadduces*.

2. The

2. The end for which they did desire it, and that was to tempt him.

Now in our Saviours rejection of this demand you have two things considerable.

First, The reproofe hee gives them, and their persons: *O you hypocrites.*

Secondly, Observe the ground of his reproof of them, and that is a conviction of their readinesse to beleeve more uncertaine things upon lesse credible ground, then they would beleeve him to be the *Messiah* sent of God, upon most certaine and evident grounds, and this he shewes them by instancing in naturall things. *If the evening bee red and bright, yee say to morrow will be faire weather, and it many times so fals out; can yee descerne the face of the skie*, by such probabilities as these bee, and can yee not discerne the estate of the times from all the Prophesies from Heaven, and all that assistance that you see in these works.

A note or two from the words, and first as they may be taken from those that demand these signs, *the Pharisees and Sadduces.*

Wicked men though enemies one to another, of never so contrary mindes, yea and contrary religions, yet can tell how to combine and agree together to oppose the truth and to undermine it. Doctrine 1.

These *Pharisees* and *Sadduces*, they were men of contrary mindes, of contrary Judgements and Religions and Professions, and could not sute by any meanes in ordinary course one with another, for so wee reade of this difference betweene them.

First, The *Pharisees* they did not onely receive the Law, but did adde to it sundry traditions of their owne, as *Josephus* reports. These *Sadduces* thought it arrogancy in the *Pharisees* to put upon the Church, traditions of their owne, which they renounced, and they did not onely renounce their traditions, but rested only in the five Books of *Moses*: Whence it is observable by the learned, when the *Sadduces* came and tempted Christ about the resurrection, (which they deny, *Matth.*20.22,23.) Christ to convince them of the point of resurrection, he fetches a testimony, not out of the Prophets, becaase hee thought they would not submit to it, but out of the Books of *Moses*; *God is not the God of the dead, but of the living.*

A second difference the Apostle *Paul* makes mention of, *Acts* 23.8. *The Sadduces say, there is neither Resurrection, nor Angels, nor spirits, but the Pharisees confesse both:* Both what? both the Resurrection of the bodies, and likewise the immortality of spirits; and not of mens spirits onely, but of Angels: And yet notwithstanding wee must not looke at these *Sadduces* as Epicures, though it be the next way to bring in Epicurisme; for if there bee no spirits nor immortality, then they mayeommit any wickednes;but though they did deny the Resurrection of the body, and the immortality of the soule, yet they did not deny the providence of God as Epicures doe.

Another difference is also noted that the *Pharisees* were more gracious with the people, found greater

greater applause, and greater respect, as being accounted more holy men, *Gal.*1. the strict sect of the Religion of the *Pharisees:* but the *Sadduces* though lesse gracious with the people, yet prevailed more in the Court amorg great men; for great men love not strictnesse, but rather to take more liberty, and therefore it is that wee shall sometimes finde, the leaven of the *Sadduces* and of *Herod*, or of the *Herodians* put together, *Mat.* 16.6. *Mark.*8.17. They had a conceit there was neither reward nor punishment in another world. Thus they were of such contrary Religions, that they could not stand one with another; but if it come to under-mine the truth and to tempt our Saviour then they both agree together. The same you shall reade practized in *Matth.*22.15,16. *The Pharisees and the Herodians came to tempt him, saying, Is it lawfull to give tribute to Cæsar or not?* These *Herodians* did presse upon the Jewish Common-wealth *Cæsars* governement, and the *Pharisees*, thought it not meet to submit to a forraigne jurisdiction, they did not favour it: yet though these *Herodians* were every way contrary to the *Pharisees*, they agreed both upon this point, *to tempt him*; so *Luke* 23.7. to 12. *Herod* and *Pilate* had beene at enmity a great while; and when *Pilate* saw hee belonged to *Herods* jurisdiction, hee sent him to him, and the same day *Pilate* and *Herod* were made friends; when it comes to the matter of crucifying Christ, then *Herod* and the Jewes and the *Roman* souldiers can conspire together to put disgrace upon Christ.

You have something suteable to both these, *Rev.* 16.13,14. *There were three unclean spirits like froggs came out of the mouth of the Dragon, and the beast and the false Prophet, and they are the spirits of Divels, which goe foorth to the Kings of the earth to gather them to the battell of the great day of God Almighty.* The *Dragon* is the *Turke*, and the *Beast* and *false Prophet* is the *Pope* and his crue: Now though these bee of such contrary Religions, that you would not thinke it possible that they should joyne their forces together; yet so the matter will come to passe that the factors of the one shall consult with the other, and both of them joyne with all the Princes of the world, at least the great Lords of the world, and draw them altogether to the battell of the great day of the Lords, when with one consent they shall fight against, not onely the Iewes that shall rise against the *Dragon* of *Constantinople*; but against those Christians that shall arise against the *Beast of Rome*, and so shall joyne their strength to rise up against the Lord Iesus Christ: so that this is no new matter in the world.

Reason 1. Taken from the strong and greatest opposition that is found betweene all truth and false-hood then that which is found betweene any false-hood in the world; there is a farre stronger opposition betweene light and darkenesse, then can bee found betweene one darkenesse and another: There is some blush of blackenesse in all darkenesse; now there is no such disproportion betweene the grounds, and ends and rules

rules of the Pope and Turke, as betweene them both; and our Christian Religion, if once it appeare, as now for some yeares it hath done, that the grounds of Popish Religion, and the end they ayme at is worldly and carnall, at their owne wealth and usurpation; and if for that end they make use of the word of God, and can make use of their traditions to bee of equall vallew with the Scriptures: Grant them that, and it will bee no hard matter to conceive, that when Christians shall startle that Beast, and the Jewes fall upon the Turke, that when the Pope sees hee cannot maintaine Head against Christian Princes, nor the Turke against the Iewes; they will conceive yet, the Bishop of *Rome* may maintaine his owne strength and authority, and rule over such Princes, by his Canons and Decrees, and so will joyne together against the Gospell of Christ, and all that professe the truth of his Name.

It is taken from the wisedome of Satan, who *Reason 2.* though hee can tell how to make his owne advantage out of the enemies of contrary factions and errours, one against another, yet when they both come to bee opposed with the truth of the Gospell; it will not stand with his wisedome to mainetaine any longer such factions in opposition one to another, being opposed to Christian Religion: It is true, as long as factions and errours are flashing one against another, Satan knowes how to advantage himselfe by their contestations and tumults and warrs one with another,

ther, to multiply confuſion and diſorder, and diffuſion of Chriſtian bloud; in this reſpect the wicked ſpirit of darkeneſſe fats himſelf in his courſe, and fills the gates of hell and of death: but now in caſe the Chriſtian truth come to oppoſe ſuch kinde of errours as are at difference one with another, it will not now ſtand with Satans wiſdome to ſuffer further continuance of diſſention among thoſe of the other ſide; but hee will then bend the wits of all the ſubtile creatures hee hath to take paines with the cheefe on both ſides, to lay downe their weapons one againſt another, and to ſheath their ſwords in the ſides of a common adverſary. No wonder to ſee ſometime *France* or *Spaine* at ſharpe warrs: Let them fight, for it hinders not his kingdome, that his owne Subjects ſhould fall out one with another, ſo it bee any thing whereby God is moſt diſhonoured: but if that Chriſtian Proteſtants, reſiſt and oppoſe the Catholike religion, and ſeeke to roote it out; in ſuch a caſe you ſhall not neede to expect a ſtrong oppoſition of him, and all his inſtruments; and all the three Nations plotting together, and joyne heart and hand, that with one conſent they might fight againſt the Proteſtant Princes; and this our Saviour touches upon, *Every Kingdome devided againſt it ſelfe cannot ſtand, Mat.* 12.25,26. and his reaſon is right; for though ſometime one ſpirit will caſt out another; and a good witch (as they call them) will heale what a bad witch doth, or one ſpirit is too hard for another; yet the truth is our Saviours

ours reaſon ſtands firme, where there is ſoe much pride, there cannot but bee much contention, but if Chriſt come and oppoſe theſe ſpirits, and if hee will caſt out Divels, Satan cannot hinder him: If Chriſt ſhould caſt out Divels in the name of *Belzebub*, that's no hinderance to Satans kingdome, but if Chriſt caſt out Divels in his owne name, then its time for Satan to ſtirre, and therefore now *his kingdome cannot ſtand:* and ſo you ſee the truth of the Point.

Obiect. If this bee true that men of contrary Iudgements, can tell how to ſawder themſelves together againſt the truth; how then came it to paſſe that *Paul* fell upon ſuch a ſtratagem as he did in *Act.*23.6.to 10. perceiving one part was *Sadduces*, and the other part *Phariſees*, the very ſame perſons in the Text; hee thought that by this breach betweene them in their judgements, he ſhould creepe out of the ſnare, and therefore in heavenly wiſedome, hee takes the advantage of it, *I am a Phariſee*, (ſaith hee) *and the ſonne of a Phariſee, and when the Scribes, that were of the Phariſees part heard him ſay ſo, they beginne to contend for Paul againſt the Sadduces*, and come out with a divine ſpeech, *we finde no fault in this man*; if an *Angell* or a ſpirit, that was wont to ſpeake in any of the Prophets have ſaid any thing to this man; let us not fight againſt him, and then *Paul* was ſafe enough; now if a Chriſtian

man may make such an advantage by that meanes to escape the enmity of them both; how came it to passe, that both these sects did not consent with one consent against *Paul*?

Answ. *Paul* had put the case unto them in such termes, as that hee comes not upon them with any Christian truth, he conceales his opinion of any Christian truth at that time, which was opposite to them both, but onely names that which was onely peculiar to one of these sects; *Paul* doth not say, hee was accused for that hee was a Christian, for such a word would have combined them all together against him; but hee professes he was of one of these sects bred, and therfore they might imagine hee was wholly on their side, and they knew hee was a *Pharisee*, and imagined there was no great difference betweene him now, and what hee was before, and so they shelter him, and the *Sadduces* of the two were the fiercer opposers of Religion: they were sometimes full of indignation, *Act.* 5.17. *They raged against Peter and John*, now therefore *Paul* tooke the best course, hee would escape their hands that were the most cruell, though the other were naught, yet of the two they were the better.

But you say, doth this become a sincere hearted Christian to say, hee is of the profession of the *Pharisees*, which is such as unles a man beleeve and practise better, hee shall never come to Heaven, *Matth.* 5.20. when hee

knowes they are men that our Saviour had condemned for Hypocrites, and went up and downe to make proselites to themselves: would hee now professe himselfe to bee an Hypocrite, a traditioner, to bee a man that *under pretence of long prayers, devoure widdowes houses*, would hee professe himselfe to be of that sect that was ever ready to carpe at our Saviour, would he ranke himselfe among them?

I confesse, it is that which troubles Interpreters, how to excuse *Paul* in this case, to professe himselfe to bee a *Pharisee* in the open Congregation, a great multitude, and before them all, to professe himselfe a *Pharisee*: When as all the world knew, where ever hee came, hee beate downe the whole sect of the *Pharisees* and *Sadducees*, and all their Doctrines and practises.

Answ. Had hee spoken in such an audience where he might have encouraged any man weake in judgement, the rather to have cleaved to the sect of the *Pharisees*, that they and their children might become *Pharisees* by his example, it could not then bee excused; but *Paul* knew where hee was; the people that was there, was either such good Christians as well knew his spirit, or such as were desperate enemies against Christ and his grace, the true Christians would take no offence, but would understand his meaning, and for his enemies, he knew he should dash them one against another, and that by that meanes hee should escape, and therefore hee onely instances in such

parts of *Pharisees*, as in which they did professe the truth; for the resurrection of the dead, and that there is Angels and spirits, and it is true; hee was a *Pharisee* and brought up a *Pharisee*, and thus farre he kept the pharisaicall principles: so that this doth not hinder, but that in ordinary course two contrary factions, may combine against the truth, yet a Christian may sometimes so strike in with one, that hee may seeme not to bee an enemy to both; yea sometimes by an over-ruling providence of God it so fals out, that a Christian may cast such bonds, betweene two contrary Religions, that the Church may fare the better for it, but yet this will not long hold, for in time they will sawder together againe; *Paul*, though hee now scapes by this devise, if hee should have come before them, it would not have served his turne, hee was a *Pharisee* in one point or two, and they thought he had bin so in all; part of the truth, and part hee conceales, and that was his wisdome.

Vse 1. To teach all the Professours of the truth of Christ Iesus, neither to trust common enemies, though reconciled, nor to distrust one another to combine in any emulation or enmity one against another, not to trust common adversaries, let them make a league, never so firme as you conceive with us; though they may have just reason to joyne with a Protestant King, and though they now pretend their grounds and rules and ends are the same; yet they will soone breake all bonds and leagues of peace with Christians and sawder them-

themſelves together againe, and therefore truſt not ſuch, and if thoſe that are of contrary Religions, can take a courſe thus to combine together, to undermine a common enemy, ſhall not the Church of God ſo much the more, cleave together with one heart and voyce, with one ſhoulder, and with all their ſtrength as one man to reſiſt all the enemies of the truth of God, ſhall Gods owne ſervants bee ſo ready to hang of one from another, ſhouldering out one another and ſupplanting one another; ſhall *Phariſees* and *Sadduces* combine together, and ſhall not the Profeſſours of Chriſt joyne together as one man, and by one rule and to one end.

It may bee an uſe unto all men; Chriſtian men and all men of underſtanding, not to be led away with the pretences of unity and peace, unles you ſee and know that you joyn together alwaies in a common good cauſe; for even Gods owne ſervants ſometimes joyne together under pretence of unity and peace, which is not a ſufficient reaſon; for there may bee unity and peace even againſt Chriſt, and againſt his truth, and againſt a common cauſe of God; and therfore conſider upon what terms you go, what ends you aime at, this is needefull in all mutuall confederation and aſſociation in any buſineſſe whatſoever; and take heede of Satans cunning in ſtirring up any contentions and ſtrife among the people of God, but keep you your ſelvs in a bond of union for the truth of Chriſt, leaſt a common adverſary come upon you and undermine the truth of God by your means. *Vſe 2.*

Mat. 16. three first verses.

The Pharisees also with the Sadduces came unto him, &c.

COme wee now to the second Point, the end of this Question and Demand; the efficients wee heard, the *Pharisees* and *Sadduces*, *They came to him and tempted him*; tempting him to what end? Doe you thinke they desire a signe that they may beleeve, hee had immediately before in the latter end of the former Chapter, fed foure thousand men with seven loaves and a few fishes: An evident signe that he that did worke this miracle was sent from Heaven, they therefore did not demand a signe that they might beleeve, but in truth that they might not beleeve; and now, if hee should answer them according to their desire, they would have found a cavill against it; and if not, they will set downe and not beleeve, because he will not give them a *signe from Heaven*.

Doctrine 2. *To demand a signe not to confirme our faith, but to harden our selves in our unbeleefe is to tempt the Lord.*

They desire a signe that indeed they might bee excused from beleeving: hee therefore fitly cals them,

them, *verſ.* 4. *An evill and an adulterous generation, ſeekes a ſigne*; they anſwer that which an adulterous woman will doe, when her huſband ſends a ſervant to her or a letter to diſpoſe thus and thus of ſuch a buſineſſe, and ſhee though ſhee know his hand full well, yet notwithſtanding ſhee will aske of the ſervant a token, whether he comes indeed from his maſter or no, which token ſhee askes not for, as a confirmation of the thing to her, but that ſhee might bee excuſed from doing that which ſhee ſhould doe; juſt ſuch is this adulterous generation; as if hee ſhould ſay, they doe know *that Ieſus is a teacher ſent from God*, and they know that what hee ſpeakes is the word of God, and his meſſage is the truth of God; and that it is his hand and ſeale, ſealed it with the worke of his Spirit, and with the power of his miracles, and yet now they aske a ſigne, is it that they might beleeve? No, but to cavill with the meſſenger, and that they might not beleeve.

But becauſe this point is very ſeldome ſpoken too, this tempting of God, and yet a point of no ſmall conſequence in daily practiſe: let me therefore make it ſomething more plaine, the better to fit it for application.

Firſt, Therefore to ſhew you what it is to tempt God; and then why this kinde of asking a ſigne in this ſort is ſuch a tempting of God.

For the firſt, there is a two-fold tempting of God; one may tempt God as they in the Text, unlawfully, and manifeſt themſelves to be groſſe 1.

Hypocrites

Hypocrites in ſo doing, they never meant to beleeve.

2. Secondly, There is on the other ſide, ſomewhat a lawfull tempting of God. To open them both.

Firſt, For an unlawfull and hypocriticall tempting of God, ſuch as provokes the indignation and wrath of God.

Tempting of God is nothing elſe but a trying what God can or will doe for the fullfilling of our owne luſts. To try what is in God for that end, to put God to it, to ſhew foorth his divine hand for the fullfilling of our luſts, to ſet him a worke to ſtretch forth his divine hand for the fullfilling our owne deſires.

Now for clearing it from the word. To anſwer you this Queſtion, which may ſtumble ſome.

Firſt, How can ſuch a man as I put God to it, to ſhew foorth his divine hand, and to ſet him a worke; what can I doe to put him upon it, ſo as hee ſhould thinke himſelfe tempted by it.

Secondly, How ſhould I doe it to fullfill my luſts, an inſtance of this you have in ſo many words, *Pſal.*78.18. *They tempted God in their heart, by asking meat for their luſts*; in asking meat they put God to it: *Can God prepare a table, or give water in the wilderneſſe, and when he ſmote the ſtony rocke, and gave them water, and gave them bread, yet can hee give us fleſh*: Thus they put him to it; doe they aske this to ſtrengthen their faith? No, but to ſatisfie their luſts, they grew weary of *Manna*. But

But how can I be said thus to tempt God, or to put him to it, to force him or to provoke him to stretch out his mighty hand, bee it his power or any other attribute for the fullfilling of my lusts?

Answ. There are three things in the wayes of the sonnes of men, by which God is much stirred up to shew foorth himselfe, and we may tempt God by making use of any of them to fulfill our lusts.

First, God is strongly provoked to worke if wee pray him, thus and thus to put foorth his hand to such or such a worke for our sakes, and hee takes it to bee a stirring up himselfe this way: So in the Text, *They came to him*, and desired him to doe it, as *Joh. 6. 30. Shew us a signe from Heaven*, there was a desire of such a thing: and God is very sensible of prayer: men doe not thinke there is such force in prayer, as there is, an Hypocrite cannot put God to it in prayer, but hee findes himselfe provoked, not onely out of his compassion to his people, but out of his common goodnesse to the creature, *Psal. 65. 2.* The *young Ravens* cry not but God heares them, and *Genes. 21.* if young *Ishmael* cry God heares him; yea and God heares the roaring of the young Lyons; God is sensible of any want, of which the creature desires a supply from his hand, if it bee but the prayer of *Sadduces*, hee thinkes himselfe ingaged by it, and though they do but tempt him, yet it provokes him; though hee shew his just displea-

sure against their so asking; this sets God a worke and his divine hand a worke, his whole goodnesse is set a worke. But yet there is something else sets God a worke besides prayer.

Therefore secondly, Faith exceedingly sets God a worke, it is an operative grace, whenever it is fastened upon any thing in God, though it bee a mis-guided Faith; if Faith bee stirring, or if it will not stirre, unlesse thus and thus answered: God is strongly provoked to doe something upon any worke of Faith.

Sometimes Faith will force a man to trust upon God for extraordinary blessings, without using ordinary meanes, when they may bee used: this is a delusory Faith, when God offers meanes, if men thrust themselves upon God in that sort: it provokes him exceedingly that a creature dares trust him in this kind, when hee hath not promised to worke: So when the Divell tempted our Saviour, *To cast himselfe downe head-long*, when hee might come downe another way, *Matth.* 4. 7. hee answers him, *thou shalt not tempt the Lord thy God:* Though a creature trusts upon God besides and against his promise, it sets him a worke, and were the thing according to his will, it would set him mightily a worke, but however it provokes him much, sometimes a man urges God with a false Faith; such a Faith as in which they will not trust God not in ordinary wayes and meanes, unlesse God will shew his extraordinary power, and that is a foule abuse of faith; men

will

will not, nor dare further trust him, not in an ordinary way and meanes, in the use of their ordinary callings, unlesse some expression of Gods extraordinary presence: So in *Exod.*17.2,7. *Is the Lord amongst us or no*, they doubted whether the God was amongst them or no, because they wanted something, they would have had some water by miracle, and because it is not easily ready, the rockes not powre out water, nor the Earth cleave asunder, and boyle up water from the great deepes; therefore is God with us? though they had plentifull experience God was with them, for hee had by a pillar of fire, led them that way; yet unlesse they have another extraordinary signe, they will not trust him in ordinary course; so our Saviour told the ruler, *Iohn* 4.41. *Vnlesse yee see signes and wonders, yee will not beleeve*, this is not to trust God in an ordinary way of his providence, but unlesse God confirme it extraordinarily, wee will not beleeve, and so God is exceedingly put to it; so that God takes himselfe to bee tempted when men will not trust him in an ordinary way.

Thirdly, Another grace in man that doth set God exceedingly a worke, and if mis-guided provokes and tempts him much, and that is obedience; for God hath promised (*Esay* 1.18,21.) much to obedience, and curses disobedience, *Deu.*28. and *Levit.*26. So that if wee obey Gods will, it provokes him to performe his promise; but now wee may provoke him preposterously and tempt him, when as wee dare not obey Gods

Commandements, if wee should obey his Commandements, wee feare it should goe ill with us, when in a way of obedience wee feare hard measure from God, and wrath from him; this tempts him, and when in a way of disobedience, wee expect a reward and a blessing from him, a good issue, this tempts God much, *Num.* 14.3. God cals them to the promised Land, and hee sent spies to see the fruits of it: Now when the people heard such an ill report of the Land by ten of the spies, they fell a weeping and a murmuring, *wee and our children shall be made a prey*; so that they durst not goe on to fight, but backe againe to *Ægypt* they would goe, no going an end with safety, backe again is best; but in a way of obedience, they feare evill from the hand of God: See how God is troubled at it; they have tempted mee now these ten times, whereupon he tels them; *Surely this people shall not see that good Land*; because they looked for mischeife in a good way, they should finde evill in a way of disobedience to his will; and so hee takes that for a temptation; then the people discerning their errour, *verse* 40, 41. They tell him they will go now and fight against the *Canaanites*; then saith *Moses*, *why doe you thus againe tempt the Lord*; But now when they looke for the presence of the Lord, hee will not bee with them: So that you see if the creature shall put God to it, by Prayer or Faith, or Obedience, this stirres up God in this kinde, and it is a tempting of the Lord.

Now

Now men may desire it when it is for the satisfying of their lusts.

When therefore wee either pray, or trust, or obey, or disobey God, for any thing therby to fulfill our lusts, this is to tempt God: So it is said of *Annanias* and *Saphira*, *why agree you together to tempt the Spirit of God*; they intend to put Gods patience to it; to see whether God would beare with them in that dissimulation or no, and to see whether God was so present with the Apostles or no, to see if *Peter* could discerne their dissimulation, and they did it for their own covetousnesse sake. Now when they will try the patience of God, and the power of the Spirit of God, for their present covetousnesse sake, this is to tempt God; they make use of Gods patience to shew himselfe in this kinde, to see whether his patience would beare it or no. So you reade in that former place of *Numbers*, when they desire flesh and water, they desired them to satisfie their lusts, and put God to it, to expresse his mighty power for that end, and this is called a tempting of God: *You aske and receive not, because you aske to spend it upon your lusts, Iam.* 4. 3.

But yet further, this will be better understood, if I shall shew you how farre wee may lawfully tempt God with acceptance from him.

Lawfully may wee tempt the Lord, sometimes in our Prayers, sometimes in our Faith, and

sometimes in our obedience in all these being rightly ordered.

Sometimes in our very prayers wee may aske a signe and yet not bee said to tempt God; I meane, not in an ill sence, but it is only to set God a worke to give us a signe.

First, If God offer us a signe, then God takes it ill if wee doe not aske it, as was the case of *Ahaz*, *Esay* 7.10.to 14. But because God in these dayes doth not ordinarily offer signes, therefore,

Secondly, We may pray for a signe when the necessity of our callings require it, extraordinary callings require extraordinary signes, and ordinary an ordinary signe in these dayes, *Act.* 4.29, 30. shew foorth signes and wonders for the confirmation of thy truth, 2 *Kings* 2.13,14. *Where is the Lord God of Elijah*, hee would see the Almighty Power of God that rested upon *Elijah*: And as for extraordinary; so a man may desire an ordinary signe to confirme his ordinary calling. Notable is that Speech of *David*, many discouragements hee had, hee was called to a kingdome, but every man opposed him; his calling was an ordinary calling to succeed his Master in a place which hee was well fitted for, but wanted a signe to confirme it to him, *Psalm.* 86.17. *Shew a token unto thy servant for good, that they who hate me may be ashamed when they see it*: How should *David* bee confirmed in this? He knew hee had a calling, but every man thought it otherwise, and therefore now shew a token unto

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thy ſervant for good: What an extraordinary one? No no, but ſuch an one as might confirme to him his calling that hee had in hand; and ſoe, *Pſalm.*41.11. *By this I know that thou favoureſt me, becauſe mine enemies doe not triumph over me.* If God preſerve him from his enemies thats a token to him for good; let God protect him and aſſiſt him, and guide him and inlarge him with gifts for his place, and that is a token to him for good; and this is a lawfull demand of a token: Juſt as *Samuel* gave to *Saul*, when hee was called to bee king, a ſpirit fit for his calling came upon him, 1 *Sam.*10.9. and this *Saul* might have prayed for, hee was a man fearefull of that calling, *ver.*22. hee ſaid, *The worke was too mighty for him*: But if God give another ſpirit, hee ſhall thereby know his calling to it.

And there is another ſigne; for there are two ſorts of ſignes for ones ordinary calling, one more inward, the other more outward, in ſome outward providence that beares witneſſe to that calling, *ver.*4. that ſhall bee one ſigne to him: a ſtranger ſhall meet thee, and give thee two loavs of bread, which thou ſhalt receive at his hand, a ſigne of encouragement, the ſonnes of *Beliall* diſcouraged him, but thoſe whoſe hearts God had touched followed *Saul*, *v.*26.

Now in ſuch a caſe as this a man may aske an ordinary ſigne for the confirmation of an ordinary calling.

Thirdly, A man may aske a ſigne to confirme him in his calling, when his faith will not uphold

hold him; *Gideon* was doubtfull, but desires to have his faith helped by a signe, *Iudg.* 6.36. to 40. and God answers him according to the desire of his heart; and when God shall cast us into such occasions that wee shall see neede of a signe, in regard of the weakenesse of our faith, and the necessity of our calling, or else becausse God offers a signe, then if Faith bee discouraged; it is not to tempt God to desire a signe, but to serve his providence, and to use his ordinances, and to set him a worke for the strengthening of us in our callings.

And as wee may set God a worke in asking a signe, so in Prayer also for the fullfilling of all our just desires, and especially to fullfill his own will in us, to assist us in our worke, and there is no prayer you so make, but you put God mightily to it, if you pray for a blessing according to his will; hee is provoked to shew himselfe, and to manifest all that goodnesse that is in him for you.

2 But secondly, wee tempt God acceptably, if our faith worke in our prayers, *Dan.* 6.26. *Daniel* was delivered, becausse hee beleeved on his God; as if the question lay betweene God and the lyons, whether of them should have most force; hee beleeved God, notwithstanding the kings courtiers displeasure, God sent his Angels to stop the Lyons mouths, and so manifested himselfe to be stronger then the Lyons.

3. Thirdly, In a way of obedience God loves to be tempted, and cals not men hypocrites for so doing, *Mal.* 3.10. if they payed *tythes* duely they thought

thought they ſhould not have enough for themſelves and theirs; but ſaith God, pay them, and then proove mee upon that point, and ſee if I will not powre upon you a bleſſing till there bee no roome to receive it; which ſhewes that obedience is the onely way to proſper: obey you, what I command, and ſanctifie my name in my ordinances, and then ſee what I will doe; in this caſe a man may lawfully prove what God will doe; but this is not to fullfill our luſts, but to performe the duties of our callings, to bee made inſtruments of Gods ſervice in our places; eſpecially if my faith doubt, whether I ſhall bee inlarged or no, now proove God if he will not ſhew himſelfe for us.

Reaſon of the Point. It is a tempting of God, becauſe this is a ſatisfying of their owne luſts, and not asked for the fullfilling of any will of God in the duties of our callings, but to harden our ſelves in our unbeleefe: If God refuſe to give them their deſire, they might well refuſe to beleeve, and if hee did give it them, then they would have matter to cavill at; Gods will is to give no ſigne, but to beget or increaſe Faith; that was the firſt inſtitution of ſignes, *Exod.* 4.8. Strange tounges are to make men beleeve more ſtrongly, 1 *Cor.* 14. 22. to ſatisfie luſts is incredulity, 2 *King.* 20.8. to 11. *Annanias* hee to ſatisfie his covetouſneſſe; and *Herod* to ſatisfie his curioſity, *Luk.* 23.8. to harden their hearts in unbeleif, to ſtrengthen them in their ſins; this is an evill tempting of God.

Vse 1. First, It serves to reproove the Popish demands of signes from our Divines, they mightily presse upon us for signes and miracles, they would have us to confirme our Doctrine and Faith by miracles: Now I would know but thus much of them; whether if wee should shew them signes, would they beleeve, or doe they not aske a signe to excuse themselves from beleeving, and that is to satisfie their lusts, and all such demands, are but so many temptings of God: It was verified in our Saviours hearers: Though hee had done so many miracles among them, *yet they beleeved not on him*, *Ioh.* 12.37. nor did they meane to beleeve on him: No though one should have come from the dead; though wee could raise up men from the dead to tell them the truth of the Religion wee professe, they would not beleeve it. It is said of many of the Jewes, they beleeved *Iohn* though hee wrote no miracle, *Iohn* 10.41, 42. and why cannot they beleeve us, though we worke none, and the same exception they make against us, was made against *Iohn* by the *Scribes*: If wee speake of our ordinary calling, they aske us where is our succession from the Primitive times; if extraordinary, then where are your miracles; so they questioned *Iohn*; if his calling was ordinary, where was his commission; if extraordinary, where were his miracles: Why, he healed many a blind soule, and raised up many a soule from death to life, and fed many an hungry poore soul, and were not all these great miracles; and so if God helpe Protestant Ministers to goe

forth

foorth in the power of Christ to heale sicke soules, and to give light and life to dead spirits, and to give them strength and power to walke in the wayes of Gods Commandements. Is not heere bundels of miracles sometimes compact together in one poore Protestant Minister.

This will serve to shew you a difference betweene a cavilling Hypocrite, and an humble Christian: A cavilling Hypocrite alwaies wants meanes to beleeve and obey: These heere in the Text had seene even now five thousand fedde with a few loaves and a few fishes, and why did they not then beleeve, why they wanted a signe from Heaven; they pretend that before, but they beleeved not; because they want a signe, want meanes to beleeve, and therefore hee cals them hypocrites, it is a true spirit of an hypocrite, hee beleeves not nor obeyes, because hee conceives some reason to the contrary, but an humble Christian is of a quite contrary frame of spirit; hee ever sees hee hath meanes, cause enough, ground enough to beleeve and obey, he hath just reason to doe all that God cals for: But oh! The hardnesse of the heart of an hypocrite: If this bee a signe of an hypocrite for a man to cavill at want of meanes to cause him to beleeve and obey, then it is a good signe of sincerity to confesse before God and our brethren that hee hath great cause to beleeve all the truthes of God; and all the counsell of God, but hee hath an unbeleeving heart, a streight spirit, and that grieves him to the heart; hee blames not God but himselfe

Vse 2.

ſelfe for his unbeleefe; ſo ſhall you obſerve it, many men who are not yet in an eſtate of grace, who yet live under meanes of grace, aske him why hee do'h not beleeve and obey: hee will conceive and ſay, the fault is ſometimes in God, and ſometimes in the Miniſter, if the Miniſter would preach ſo or ſo, and ſometimes if the Sermon were more plaine, and ſometimes if more learned, and ſometimes a little ſhorter, hee would beleeve and obey, ſomething is ever wanting in the meanes, that God provides for us, and there is not enough in it to bring us to beleeve, but if thy heart were honeſt and ſincere thou wouldſt not finde fault with God, but thus an hypocrite puts God to ſhew foorth ſome extraordinary change in making people ſuch as hee ſeldome makes any, thou wilt live no where but ſhalt find Chriſtians many wayes failing, but God muſt worke miracles elſe you will not beleeve: If all Chriſtians were ſo humble, and meeke and faithfull, and helpefull one to another, and ſo rejoycing one in another, then you could beleeve; but if you goe from *Barwicke* to *Dover*, and from one end of the earth to another, and if you ſhould ſtay till you ſaw all Chriſtians thus tempered, you ſhould ſcarce ever beleeve, there may bee cauſe enough in us Miniſters to hinder you; but its doubtfull, had you other Miniſters the Word would finde as little acceptance, and therefore, lay not the fault where it is not, I meane not ſo much fault, as to hinder

der you from beleeving and obeying, but let the fault bee where it will, there is no fault in God; let us all say, this meanes that wee have is sufficient, because it serves other men to turne to God by; and why not you, other men can bee willing to beleeve and obey, and though there bee many failings in Ministers and Christians, yet they can see cause why they should beleeve and obey, and therefore let not the fault lie upon God, but learne with feare and trembling to submit to the will and truth of God in whatever he cals for.

Let it bee an use of disswasion to us from tempting of God, and of exhortation, to perswade us to lay downe all tempting of him in any sinnefull and hypocriticall way; lay aside these Sadducean and Pharisaicall deceits, meddle not with them, you see how much it provokes God, hee was wrath, because they had tempted him, *Psal.*78.18,22. *and he swore they should never enter into his rest*, *Psal.*95.9,11. and therefore take heede how you tempt God, you say you doe not; let mee say to you, if any of you shall walke in a way of disobedience, and in a carnall estate, and blesse your selves therein, and still deferre thy repentance to thy last end, thou now puts God to it, to shew foorth an extraordinary patience day after day, and yeere after yeere, how long must God stay, must hee still reach foorth patience, such as no man would extend towards any, take heed it bee not to your owne confusion in the end: *Annanias* and *Sa-* *Use 3.*

phira tried Gods patience till they were both ſuddenly ſtrucke dead: So there are many that live idly, and take no courſe to provide for themſelvs or theirs, but thinke God and friends will maintaine them; ſuch truſt God beyond ordinary meanes, and tempt him to ſhew foorth an extraordinary power. And other men there are that make account they are grown ripe, and therfore will not pray nor heare; but when the Spirit mooves them, and will not alwaies attend upon the Word; its for them to attend the Spirit, and not to depend upon the letter, and ſo deſpiſe the meanes, it is a wretched tempting of God, to thinke God ſhould reach out his Spirit to build up men in good waies, and yet men uſe no means to that end, in hearing or prayer or conference; and if we ſtand delaying and deferring with God till his Spirit bee ſo provoked, that hee will never offer grace more; it will bee woe to us.

Vſe 4. It ſerves to teach (notwithſtanding) Gods own people; ſince there is a kind of tempting of God, which is holy and acceptable, wiſely to ponder the difference of tempting of God, that wee may make uſe of him when wee are called to it; and therefore it is to teach us in ſome caſes, with modeſty and reverence and humility to bee ſo bold as to aske a ſigne, and yet not to feare wee ſhall be rejected as Hypocrites for ſo doing: If God call us to an erdinary calling, which himſelfe hath appointed us, and wee finde our hearts fearefull of the iſſue of it; in ſuch a caſe you may faithfully depend

depend on God, you may pray for ſignes upon that, as *Eliſha* in his extraordinary calling, deſires his Maſters ſpirit: So many a Miniſter, God hath furniſht him with gifts, and the people call him out, but he it may be through modeſty is timerous and fearefull to goe on in the worke, why now ſay, Lord heere is *Elijahs* profeſſion, a Miniſters calling; but where is the Lord God of *Elijah*, that ſhould now furniſh me with a ſpirit of wiſedome and knowledge and zeale, to fit me for this buſineſſe; ſo a Magiſtrate, if God put the mantle of a Magiſtrate upon any of you; if you come with feare and trembling and diſtruſt your owne ſufficiency, and aske for the Lord God of that calling, you may expect that God will give you another heart, you may ſay, *Shew ſome token for good unto thy ſervant*, that I may bee kept and preſerved in my calling, and enlarged and walke in obedience therein; wee ſhall not now tempt him ſinnefully; but in ſuch a caſe God takes himſelfe wrought upon, and then hee will ſhew forth his divine hand, In all things we have occaſion to uſe him in; ſometimes men feare the loſſe of wealth and honour and credit; if they ſhould walk in a way of cloſe obedience with God, and ſo it hinders them from many a good work: but hearken to Gods Word; doe but proove God, and ſee if hee will not open the windowes of Heaven to you in ſuch a caſe: doe but proove God; if you finde your hearts too weake, intreate God to ſtrengthen you, and waite upon him for the accompliſhment of ſuch promiſes as wherein hee hath

hath promiſed helpe and aſſiſtance, and he would then take it for a diſhonour to his name if hee ſhould not anſwer you above all that you can aske or thinke for.

Vſe 5. If God take it well when wee thus tempt him, and ill, if wee tempt him in any prepoſterous manner; let this then teach us to take in good part if God ſhould tempt us. God is willing to bee ſet a worke at our tempting of him in a good manner. Why ſhould not wee doe the ſame, if it pleaſe God to tempt and try us, *Gen.*22.1,2. God tempted *Abraham*, and ſo God tempts his people, and leaves the *Canaanites* to tempt and to proove them, *Deut.*13.3 *Ier.*3.4.

There is a double temptation God is wont to put upon all his ſervants.

Firſt, Make account there is no grace God hath given you, bee it never ſo eminent, but God will take ſome time to proove you in it, and how you may imploy it to the utmoſt good; God that gives talents will not have them put under a buſhell, hee will one time or other put you to expreſſe the utmoſt ſtrength of your ſtrongeſt grace, whether it be obedience, or faith, or patience, or meekneſſe, or love, or zeale; ſomtimes, indeed through the pride of a mans heart, and ſometimes by reaſon of the unthankfull world, the beſt gifts in a man are ſmoothered, and ſo they reape not the comfort of them. But otherwiſe, if God give *Ioſeph* in his fathers houſe a ſpirit of wiſedome and governement, hee will take a time to call him to *Pharaohs* Court, *Pſa.*105.14. *Iunius* takes

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it for the word of eternall life, till the word was fullfilled the Lord Jesus Christ tryed *Ioseph* with many exercises; but *Ioseph* had many excellent gifts, and had hee alwaies lived in his Fathers house, hee had beene obscured: So if God give you gifts, hee will put you to tryall; it is a signe God accepts his people, if hee take pleasure to try their gifts.

Sometimes againe, as God will try them in their best gifts, and honour himselfe by them; so God sometimes tryes the best of his peoples graces, that they may see their owne weakenesses, wherein they are most strong; God will have a time to glorifie himselfe, in shewing them their weakenesse, in their best condition. If Gods people faile, it is in their best gifts, especially if tryed by small occasions; if wee be tryed in great occasions, God will in an especiall manner assist us; but in a small triall, in our greatest gifts, commonly wee faile most; *Abraham* a man of an admirable Faith, if put to tryall in sacrificing his sonne, hee can loose his sonne and the promises of life, and Christ in them, then he can hazard the losse of them all: God then ment to try him in his great Faith, and hee overcame; God tryes him againe in the same Faith, in a farre lesse matter, in the King of *Ægypts* court; though God had promised to keepe him, where ever hee came; yet there was hee afraid: See how the faith of this Father of the faithfull warpes in a small temptation, in his great Faith hee shewes great weakenesse. *Moses* the meek- 2.

keſt man on the Earth, yet impatience and want of meekeneſſe kept him out of *Canaan*: So *Peter*, moſt zealous for Chriſt; and yet if hee meete with the temptation but of a ſilly Damſell, about the forwardneſſe of his Profeſſion, hee then denies that ever hee knew Chriſt, and ſo in his greateſt gifts, hee ſhewes his greateſt weakeneſſe. *Iob*, whoſe patience was admirable, yet was chiefly wanting in patience upon tryall: *Hezekiah* God left him to trie him, in the buſineſſe of the *Babylonian* Embaſſadours, and there hee was lifted up, 2 *Cron.* 32. 31. When our tryals are great, then wee gather up our loynes to God, and thinke wee have much cauſe to draw neare to God, and to pray and to uſe all our faith and obedience, and then God mightily helpes us; but in our beſt gifts, if God put us upon weake tryals and occaſions, wee commonly there faile. *David* a man after Gods own heart, after Gods will, who followed Gods will in his whole courſe, reſted and relyed on Gods will; and yet even *David*, in a ſmall tryall, when a ſmall temptation is ſet before him, hee can luſt after another mans wife, and ſoe failes in that grace wherein hee was moſt excellent. Now therefore looke to it, ſince God honours himſelfe by your trying of him: So if God put you to any tryall, call you out to uſe all the gifts and graces you have: Bee willing to ſerve Gods Providence in ſuch a caſe, and keepe your hearts humble, that God may uſe you to his advantage, and take heede that you

doe

doe not then warpe moſt when you have leaſt occaſion, but waite daily upon Chriſt, that hee may ſupport you, that himſelfe may receive honour by and from you: When it pleaſes him to call you to tryall, and his truth and cauſe may gaine advantage by you.

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MATTH. 16. 1,2,3.

And he said unto them, when it is evening, yee say it will be fair weather, for the skie is red.



EE now come to speake of the third Point from these words, and the Doctrine is this. –

Doctrine 3. *That to pretend more ignorance, or uncertainty in descerning the signes of the times, then the signes of the weather, is meere Hypocrisie.*

You Hypoccites you can discerne the face of the skie; you can tell, at least have a neare gesse by the colour of the sky in the evening, what weather the next morning will be, and by the morning what weather the day will be, but can you not *discerne the signes of the times:* a signe therefore that they are no better then Hypocrites, who are better acquainted and able to discerne the signes of the weather then the signes of the times of their visitation.

Now give me leave, first to open you, what Christ meanes by *the signes of the times.*

2. What are those signes of the times, which declare men to be hypocrites for not discerning.

3. Why it is such a worke of hypocrisie.

4. The uses of what is delivered.

For the first; for *the signes of the times*, that (in

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a word) is the evident marke or signe of the times and seasons, the day of their visitation by the Lord Jesus Christ, who now came to visit and redeeme his people, according to *Simeons* song; now is the time of their visitation by Christ, from whom they desired a signe from Heaven that they might know this was he. The same is mentioned, *Luk* 19.41. *&c.* our Saviour wept over *Hierusalem*, and said, *Oh that thou hadst knowne the day of thy visitation, but now they are hid from thine eyes:* because they did not know the time of their visitation, therefore their case was miserable, that was the time of their peace, the time wherein God offered them termes of reconciliation and attonement with God, that's the first time, the time of their peace.

Now what were those *signes of the times*, for want of discerning of which, and yet being able to discerne the signes of the weather, our Saviour argues them of meere hypocrisie.

There are three or foure signes of these times of their visitation, which had they not bin willingly blind, they could not but have seene.

First, the time limited of their visitation was now accomplished; so as they could not but see it: The times fore-told of old by the Prophets, and that limited time being now come to a period; *Iacob* had told them upon his death-bed, *Genes.* 49.10. *The Scepter shall not depart from Iudah, nor a Law-giver from betweene his feete untill Shiloh come, and unto him shall the gathering of the people bee*; that time was now expired, the *Scepter* was departed 1.

from *Iudah*, and was in the dominion of *Herod*, and the *Law-giver* was taken away, the *Romane Empire* made lawes, and ruled as it pleased them. *Shiloh* therefore now must needs bee come, for God fore-told, they should not want soveraigne authority among themselves till he came.

Another time, but under the same head of signes of times fore-told and now come to the period is that you reade of in *Dan.*9.24,27. *The seventy weekes were determined unto the city and people of God, to bring in everlasting righteousnesse*; these seventy weekes were now accomplished by their account, and according to the truth, and this was another signe of the time.

2. Secondly, Another signe of the times was certaine Propheſies, of what should accompany the *Messiah* his comming and what himselfe should doe at his comming. It was fore-told that God *would send Elijah, or one in the power and spirit of Elijah before him, and hee should turne the hearts of the Fathers to the children*, &c. *Mal.*4. 5,6. and that hee would *send his Messenger before him*, *Mal.* 3.1. and that was *Iohn Baptist*, *Matth.*11.10,14. Now *Iohn* was come already, and they did to him what themselves thought good. It was further prophecied, that in the dayes of the *Messiah*, *The feet of the lame should skip, and the mouth of the dumbe should be opened and the eares of the deafe should heare*, &c. *Esay* 35.5,6. Why you reade, *Matth.*11.5. at the same time when they came to him, hee had caused *the blind to see, and the deaf to heare*, &c. and so had accomplished what he

hee had fore-prophecied ſhould bee done.

Thirdly, Another ſigne of their time of viſitation by the *Meſſiah* was, in that it pleaſed God to aſſiſt Chriſt, as none of all the Prophets ever wrought before, *Iohn* 15.24. Such miracles as never man wrought, a ſigne therefore, when they come to aske a ſigne from Heaven, and ſee ſuch ſignes in him, as was never wrought before, at leaſt not by any in their owne name and ſtrength; for them now to aske him a ſigne, was an argument of groſſe hypocriſie. 3.

Fourthly, Another ſigne of the time of their viſitation, which if they had not beene willfully blinde, and had had any diſcerning of the wayes of God, they could not but have ſeene, and that was that all the children of wiſdome juſtified our Saviour, and followed him, and depended upon his mouth, planted the ſtrength and ſtay of their ſalvation, and redemption in him, *Matth.* 11.19. and that was a ſigne to them, *when judgement ſhould bee turned into righteouſneſſe, Pſal.* 94.3,5. the judicious and right ordering of mens wayes, when that appeares to be righteous; the upright ſhall ſee the wiſdome of God in it; and the common-people themſelves ſay, when they ſaw Chriſt raiſe the widdowes ſonne from death to life; *Doubtleſſe*, ſay they, *a great Prophet is come amongſt us, and God hath viſited his people*: theſe were evident ſignes of the times of their viſitation, all bare witneſſe to the gracious words that came out of his mouth, and gave up themſelves to bee taught by him, theſe were all evident ſignes and 4.

plain

plaine to be discerned: *Nichodemus* said, *We know thou art a teacher sent from God, Iohn* 3.2. for no man could doe these things except God were with him, and it was not onely evident, but certaine and sure, for 2 *Pet.*1.19. they had a *sure word of prophecie* for it, and they saw certaine and sure accomplishments of what was fore-prophecied. So that it was evident without all exception, and all of them such signes of such matters as nearely concerned them to have respect unto; but the signes of the weather is but conjecturall, and many times failes, and when they doe not faile, they are not such evident signes; but that a plaine or wise man may be ignorant of them, and say, they were both certaine and evident, yet doe not so nearely concerne us, as the knowledge of the signes of our visitation for our everlasting peace.

Now in the next place to shew you why this is such a signe of Hypocrisie, that men should bee more weather wise, then wise to see the estate of their own souls, and should be better able to discerne these obscure things and uncertain matters, then plain and most necessary things.

Reason 1. It is taken from the comparison of these two truthes together; these truthes of the signes of the weather, are but conjecturall and obscure, and altogether lesse necessary for a man to bee acquainted with: These truthes concerning the times of our visitation, are certaine and evident, and most profitable and necessary to bee knowne: now for a man to be apt to bee skilled in the weather,

ther, in matters more unsafe and obscure, and to pretend more skill therein, then in matters that are more evident and certain, and more necessary, is plain hypocrisie.

For a little to speake to these things.

It is true, many times it fals out when these signes are given in the sky, that a red evening, a bright cleare, is a signe of a faire day the next day; but the reason of this, is neither so evident to every eye, nor alwaies so sure, nor so evident and certaine, but it may faile.

The best reason given, that I meete with in this case is this, the brightnes of the clouds in the evening is a signe, they say, of the rarietyor thinnes of the ayre, in which these clouds are, and is thorowly pierced by the beames of the Sunne, and easily shed or driven away, and so the matter of foule weather is remooved: The cleere brightnesse of the cloud in the evening is a signe that the cloud is rare and thinne, and the body of the cloud pierced thorowly, by the beames of the Sunne, whence it is that the matter or cause of foule weather is discipated. And so for a reason of the other; If the morning be red and lowring, you say it is a signe of a stormy day: So also I say, the reason of this is not easie for every man to discerne, but these men resolve upon the conclusion, whether they know the reason or no. But the reasons I meete with in nature are these in this case; they say, there is some rariety in some part of the cloude, but in that it is cloudy, it is a signe there is thicker matter in the cloude then

the Sunne beames can readily pierce through; and therefore becauſe of the heavineſſe of the matter, the Sun beams cannot drive thoſe clouds away, nor are able of a ſudden to diſſolve and diſcipate them into winde or raine; but in time they make account winde and raine will follow: but the clouds being lowry and ſad, ſhew an eaſineſſe in the clouds, now to diſſolve themſelvs and to water the Earth, and in the end will burſt foorth into raine and winde that day.

Now firſt, neither of theſe reaſons is certainly evident, and every man that obſerves them to bee evident, yet findes them not alwaies certain: And thoſe that are beſt able to diſcerne the reaſon, and the naturall cauſes are not able to ſay, that event hath and will alwayes follow; but both theſe may fall ſhort of an anſwerable ſucceſſe; for though evening clouds be red, and ſo thoſe thinne clouds likely to be waſted; yet who can tell, but that the Sunne may gather up new clouds, from the other ſide of the Heaven, before it riſe to us in the next morning: and if it draw thoſe vapors after it, as many times it doth, wee may then have ill weather. And againe, ſuppoſe the morning doe looke red and louring, as many times it doth, and therefore by reaſon the Sunne cannot pierce the clouds wholly through, it is likely to breake foorth into winde or raine before noone or one of clocke that day; yet it many times fals out that though clouds bee red and louring in the morning, and of ſuch an heavy weight, that the Sun cannot peirce through

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ſo ſoone as it riſeth, but yet by that time the Sun is growne high, and the beames fall more directly upon the clouds, and ſo conſequently beate more ſtrongly upon them; it comes to paſſe that before noone the Sunne hath pierſed through, and ſcattered the clouds, that you have faire weather after a louring morning. This is evident in ordinary experience, ſo that there is neither ſuch ſure, evident, unalterable truth in theſe things, nor ſuch evident plainneſſe, as theſe *Phariſees* perſwaded themſelves there was in them.

But ſuppoſe theſe ſignes of the weather did ever follow, and the reaſons were evident; yet notwithſtanding, neither the ſignes of the weather, nor the cauſes of them are of ſuch neceſſary conſequence, as that a man ſhould buſie himſelfe with the obſervation of it, or the ſtudy of the reaſon of it, for all the uſe of it, is but for what a man ſhould doe that day; and a man that hath buſineſſe, will not bee hindered by the face of the ſky, and whatever the evening ſhewes, yet hee reſolves his buſineſſe next morning, and if hee be croſſed, it is not greatly materiall with him. But for a man when hee hath the ſignes of the times ſet before him; for a man then not to know the day of his viſitation, this being a matter that ſo nearely concernes him, upon which his eternall weale or woe depends, not to know this, a matter ſo neceſſary, ſo eaſy to be diſcerned, ſo dangerous to be neglected; for a man not to doe this, it is a ſigne his heart is full of guile and hypocriſie, he thinkes he can ſee and diſcerne the ſtate

of the weather, but how to order his estate and soule before God, hee hath no understanding, *O you Hypocrites!* It is the nature of hypocrisie to bee very quick sighted in points of nature, but very dull and heavy in matters of Religion and grace, *Sottish children, Ier.4.22. Luk.16.8. The children of this world are wiser in their generation then the children of the light*; but in things pertaining to God they are blinde and ignorant; the nature of hypocrisie is to be exact and curious in small matters, *Matth 23.23.* but in more weighty matters of the Law, about their everlasting estate, they are therein blind: not to bee able to discerne spirituall things when they are manifested to us in a plain and a cleere signe; this is grosse hypocrisie.

Reason 2. Another reason for which our Saviour justly taxes these men of hypocrisie is this: When a man pretends want of light in his understanding and judgement, when as indeed the want is in the subjection of his will to the thing set before him; they pretend want of light in the judgement, they would have the judgement convinced, that this was the *Messiah* sent from Heaven. Now signes are to convince the judgement and understanding, no man could doe such things as hee did, unlesse sent of God; but that was not the Point; our Saviour truly cals them Hypocrites, there was no want of light to give them knowledge or understanding, they had signes enough from heaven and from earth; and therfore there was no want of meanes to satisfie their judgments;

but

but all the hinderance lay in the wilfullneſſe of their owne hearts, they were not willing to beleeve.

Another argument of hypocriſie in them was this, that they are more ready to lay the fault of unbeleefe upon God, not giving them ſufficient helpes, then upon themſelves, who had meanes enough to leave them without excuſe; for a man to charge upon God, the cauſe of unbeleife, to pretend hee could beleeve if hee had a ſigne, and a ſigne can onely be given by God, and they ſay, they beleeve not, becauſe God gives them not ſufficient meanes of beleife: this is the frame of the ſpirit of hypocriſie, to tax God for want of meanes of Faith to beleeve, which if they had they pretend they would make uſe of, wherein God was not wanting to give them aboundance of meanes, *Iohn* 12.37. though he had wrought ſo many miracles among them, yet they beleeved not a ſigne: God was not wanting to convince them of their unbeleife, yet they beleeved not. *Reaſon* 3.

From hence wee may learne every ſoule of us, to ſtir up our ſelves to a wiſe diſcerning the ſignes of the times of our viſitation; As ever wee deſire to have any teſtimony of the truth and ſincerity of our owne hearts, as wee deſire not to bee upbraided by the Lord Jeſus himſelfe our Saviour and judged for hypocrites, it behooves us all to be well acquainted with the ſignes of the times of our viſitation, and much more and better, then with al the ſigns of the face of the ſky; you ſee how *Vſe* 1.

much it did irke and grieve our Saviour, *Luke* 19.41,42. *Hee wept over Hierusalem, because she knew not the day of her visitation:* As if hee should say; it were a case most lamentable and fit for any that ever wisht poore *Hierusalem* well, to deplore it with bitter teares; it is a most lamentable and miserable case, that persons and places should not discerne the times of their visitation; the estate of men that doe not know such a time, is an estate of hypocrisie, and a fore-ruuner of certaine calamity. Would a man know a fore-running signe of following misery and calamity by; this is one (and none of the least) that sure that mans or Churches calamity is neare, that knows not the day of his visitation, takes not knowledge of the time that God offers him grace. It is ever a fore-running signe of a mans lamentable and utter ruine, when a mans friends and all that know him, may sit and weepe over him, hee knowes not the time of his happinesse, and now woe and misery is fallen upon him.

Now because this is a point of more then ordinary use, and yet I doe not affect curiosity, yet me thinkes our Saviour would imply something in comparing the signes of the time, and the signes of the weather together. And God having usually made this world to be a mappe and shaddow of the spirituall estate of the soules of men: therefore give me leave for the better discerning of things in this kinde; learne wee to discerne the signes of our owne times; for the signes of the weather in which our Saviour makes his comparison,

riſon, and there are certaine ſignes and ſeaſons of the weather to which a man may compare the eſtate of his owne time and ſeaſon.

There are 3. or 4 ſeaſons and times of viſitation, which it behooves Chriſtians to know them well, as they would avoid the imputation of hypocriſie and prevent danger of calamity.

Firſt, There be times and ſignes of times of grace offered, that is, the times in which God viſits men with offers of grace.

Secondly, There be times and ſignes of times of grace received, and it is a very needfull thing to know the time and ſigne of it.

Thirdly, There be alſo times and ſigns of times of graces decaying and withering.

Fourthly, there be ſignes of times of judgments removed, and of mercies breaking in upon us.

Fifthly, there be alſo times of judgements threatned, and ſignes of their breaking in upon us.

All theſe Chriſtians ſhould be well acquainted with, and if not, you ſee it is taxed by our Saviour of palpable hypocriſie.

Firſt, (becauſe I would go no further then the Text) See it as in the face of the ſky, God hath laied downe a right obſervation of the ſignes of our viſitation: How ſhall I diſcerne the ſignes of the times of the viſitation of my owne ſoule, for grace offered; that this is the time that God offers grace to my heart, that I doe not out-ſit my time: How ſhall I know it? How doe you diſcerne that God cals you to your buſineſſe, to walke about the duties of your particular calling: by the ſame 1.

ſame, may you diſcerne, when God cals you to accept the offers of grace; the Apoſtle gives us evident light in this kinde, *Rom.* 12. 11,12. *It is high time now for us to awake out of ſleepe*; how doth hee know that? why the night is farre ſpent and the day is at hand; a man knowes his time to riſe, hee will for ſhame get up, when the day breaks and the Sunne ariſes, and ſhines in at his window. And is it not high time for a man to awake out of the darkneſſe of ignorance, and the ſleepe of carnall ſecurity, when the light of the Goſpell ſhines cleerly, and the Sonne of Righteouſneſſe ariſes with healing in his wings, and ſtares into our minds and conſciences, and will not ſuffer us to ſleepe, but will ſo forceably enter in, that wee cannot but ſee and heare and bee converted, unleſſe wee will be wilfully blinde: when the day dawnes and the day ſtarre ariſes in our hearts, is it not now time to riſe, 2 *Pet.* 1. 19. The *Law was a light*, but it was in a Lanthorne, or in a *darke place, and was not eaſily diſcerned, but in the end the day ſtarre appeares*, that is the preaching and diſpenſation of the Goſpell, and the Sonne of Righteouſneſſe cloſely followes the preaching of the Goſpell, and ſo diſplayes and manifeſts himſelfe, even as the Sunne followes the day ſtarre; it is called the Shepheards ſtarre, the day ſtarre; and ſo this ſtarre of the Goſpell is the Shepheards ſtarre; the Miniſters are ſtarres when they ariſe with cleare and pure diſpenſations of the Goſpell, and manifeſtations thereof in the faces and hearts of the ſonnes of men: Chriſt him-

himſelfe followes cloſe the pure miniſtration of his Goſpell, and that's the day of ſalvation; the very ſigne of the time of grace offered, the time when the day ſtarre ariſes, if a man diſcerne not that to be his time, and put it off from this time to that, thou knoweſt not how ſoone this day ſtarre may be taken away, and the Sunne wrapt up in a cloude; and then mayeſt thou goe farre enough to ſeeke the like offers of grace, that heere thou hadſt diſpenced and never finde them; and therefore it behooves men to take notice of the ſignes of the times of their viſitation: *Ariſe my Love, my Dove, and come away*, *Cant.* 2. 10. to 13. whence muſt ſhee come? from the Babilonian darkeneſſe; why ſo, what is the ſigne of her time to ariſe? *For the winter is paſt and the Spring drawes on; the raine is over, the flowers appeare in the earth; the time of the ſinging of birds is come, and the voyce of the Turtle is heard in our land*, &c. *Ariſe my faire one and come away*; See how hee preſſes her againe and againe and now to ariſe, and now it is the time of her viſitation and offer of grace, when the winter is paſt, when the coldneſſe and darkeneſſe of ignorance and ſecurity and ſuperſtition is paſt; and when the birds begin to ſing, and the voyce of the Turtle is heard; a bird famous for mourning after her mate; when the time is come, that God ſtirres up his Prophets in *Iudah*, as *Zacharia*, *Habbakkuk* and others, when they begin to ſing; and good Levites and good Miniſters, tuning their notes, and tuning for

the good of the people, and Christ mourning for want of his Spouse, and for the hardnesse of mens hearts, and longing for the conversion of the people, and wooing and alluring them to come home unto him; when this is heard in the Land, there is the face of a spring: some shew of godly ones, to come on to the wayes of Gods grace, and so some hopefull springing buds arising in the hearts of Gods servants. This is one signe of the time of our visitation, when God beginnes thus to shine upon us by the light of his Gospell, and the beames of his Spirit, and knockes thereby at our hearts, and yet wee love to sleepe and will draw about us the curtaines of carnall security, and of our owne lusts. Now it is high time to awake; O yee Hypocrites, can yee tell when to arise in the morning, and when to goe about your businesse, and to stirre your selves about your labours, and cannot you tell when it is time to awake out of your blinde courses, wherein you have lyen so many yeares together.

2. The second time is the signes of the times of grace received, and that is worthy any mans knowledge, to know the time, when God hath risen to his heart, and had respect to the frame of his spirit, and promising faire weather; when the evening is red, you say it will bee faire weather, for the sky is red; so in this case, if God have beene pleased to vouchsafe to any Christian heart a blushing rednesse, a bright rednesse of countenance, for fence and shame of all his former evill

wayes,

way es, it is an evident ſigne of faire weather ariſing to the ſoule, *Ezra* 9.6. *O my God I am aſhamed and bluſh to lift up my face to Heaven:* After that God had done all thoſe great things for them, God had given them a naile in his Tabernacle, and had given them a breathing time, and yet now againe they have returned to evill: now ſayes hee, *I am aſhamed and bluſh to lift up mine eyes to Heaven,* ſo *Ezra* 10.2. *There is hope of Iſrael,* there is hope of *Reformation,* when God gives his people hearts to bluſh for ſhame for all the evils they have done in his ſight, a ſigne God hath an intendment to doe them good; when a man bluſhes and ſhames for ſin, it is a ſigne that he grieves for it as it is, vile and filthy; not as it is dangerous to his ſoule or breedes honour to his conſcience, for that a man more feares, then he is aſhamed of: when a man is aſhamed of ſinne in the preſence of God, hee bluſhes at it, and his heart is confounded in him, for what hee hath done, *Ier.* 31.18, 19. *I am confounded and aſhamed, becauſe I did beare the reproach of my youth:* When therefore it pleaſes God to give a man a bluſhing ſhame; for that hee ſhould live ſo long and underſtand ſo little; ſees ſo many examples of Piety and Godlineſſe before him, and himſelfe ſo ſinnefull, and is inwardly aſhamed, and outwardly bluſhes at this; there is faire weather toward.

Yea further, there is faire weather towards though theſe red clouds do but appeare in the evening of a mans dayes, if in the evening of a mans

life, his heart be pierced with shame and blushing for all the vilenesse of his course before God, and unworthy dealing with God; that he should put God to it, to waite upon him so long; if there be then these red clouds of blushing, it is a good signe of an happy morning of resurrection in another world: on the other side, if as you read, *Ier.6.15.* they were not at all ashamed, they could not blush for all the evils they had done: therefore saith God in the day of their visitation they shall fall, and never rise againe; there is a signe of foule weather, when men are convinced of sinne, and yet cannot blush upon such occasions as this, then they shall fall and rise no more.

But as a second signe of faire weather, it was you heard, if the cloudes were thinne, and the bright beames of the Sunne had throwly pierced and inflamed them, so that no longer thickenesse and darkenesse was remaining, the Sunne would soon dispatch them away; but when the sky is red and lowring, there is a signe of foule weather, because the Cloudes were too massie, too weighty and heavy to be remooved, and because of that, I am apt to thinke Christ would give us some light for interpretation of this word, by a word the Evangelist seemes to apply to this point, in what you read in the like case, concerning the young man in the Gospell, hee comes to Christ in the morning of his age, *Matth.19.16.* and *Mark.10.17.* Hee expest so much, as that the Text

ſaith, *Chriſt looked upon him and loved him*; there was a bluſh of colour of vertue in him, and had he come on and beene a bright cloud, and had beene throughly pierced, and enflamed with the beames of Chriſts love, hee had had faire weather in this world and in another; but hee could not yeeld to all that was laied downe before him, there was too much thickneſſe in his heart; and the ſame word uſed heere for lowring is there uſed, *Mark.* 10. 22. *Hee was ſad at that ſaying*, in the Originall it is, σκυθρωπος, and ſo it is ſad and lowring; hee was laden with a deale of thickneſſe, ſuch as would not ſuffer him to yeeld to Chriſt, but hee goes away lowring; when therefore it comes to this, that the beames of the bright light, and Sunne-ſhine of the Goſpell ſhines into the heart, and hee will ſet himſelfe to this duty, and to that, but in the end hee comes to meete with ſomething that is a little to unweildy for him, and then it comes to a σκυθρωπος, there will be a ſtorme that day; and thereupon ſaith our Saviour, *O how hard is it for a rich man to enter into the kingdome of Heaven.* Soe that you may eaſily ſee what a fearfull ſtorme waites upon ſuch a ſoule that hath a louring reſiſtance againſt the bright beames of the Lord Ieſus Chriſt, nay rather that riſes up againſt that light, hee will in the end bee red and louring, and that louring time of his is a forerunning ſigne, of a deſperate ſtorme that will drench ſuch a ſoule to the skinne, hee

shall fall, and be utterly cast downe; but otherwise when the soule is in this frame, that there is nothing to doe or suffer; but hee is ready to doe and suffer it, there is in him a blushing for shame of sinne committed, and there is no wrastling nor strugling against the wayes of Gods grace; but whatever light the Lord Iesus sends, hee is pierced through with it, and when then all mists are removed and scattered, faire weather is then a comming on.

3. A third signe of the time of our visitation is in respect of the signes of the decayes of growth in grace. How may I know that grace is decaying, or that grace is growing, and there is signes of both.

First, You know it is a cause of darkening the Moone, if there be an interposition of the body of the Earth, betweene the Sunne and it, and it is a cause of the ecclipse of the Sun, when the body of the Moone is interposed betweene the Sunne and the Earth; so it is an evident signe of the decay of grace in any, when earthly things begin to take place in the heart of a man, when a man sets his heart upon earthly things, when they come betweene a mans heart and the Lord Iesus Christ the Sonne of Righteousnesse, then there is an ecclipse of grace, and that will grow more and more, and if there proove an ecclipse in this case, grace will decay. If that *David* fall upon *Bathsheba*, the staffe of his lively grace will be broken,

broken, when any thing takes up the heart, any luſt whatſoever it will cloud and over-top the beſt ſeed of the word in a man; it will wholly darken the beſt hypocrites; and it dams up Gods peoples graces exceedingly, as in reſpect of the cares of this world; if a mans heart be ſet upon theſe, as that hee doth not enjoy the things of this life in the Lord and for the Lord, and from the Lord, but looſes God in the creature; if a man looſe Chriſt in the honours and pleaſures of this world, there is an eccliſpe towards, and it is already begun. Whereas on the other ſide, if a man have and keepe an heart open to heavenly things, that the dewes of Heaven are not reſtrained, and the light of the Sunne is ſhining upon him, it is an evident ſigne of the increaſe of grace; when doth the Moone increaſe? is it not when ſhe is gathering towards the Sunne, and the beames of the Sunne doe clearely caſt themſelves upon the Moon, and the nearer ſhe gathers to the Sunne, ſhe gathers and increaſeth more and more in light; and when the Earth lyes moſt open to the dewes of Heaven, and the bright beames of the Sunne, is not then moſt fruiteſull, *Job* 38.31. Theſe were influences of the ſeven ſtarrs, that riſe in the ſpring and ſet in Autumne, and that bring ſweet Aprill ſhoures, when the Earth lyes open to the dews of heaven, and to the bright beames of the Sunne, it growes warme and fruiteſull, and ſo becomes both pleaſurable and profitable: So when the word

word of God (which the Holy Ghost compares to these sweet influences, *Deut.* 32. 2.) when a man comes to the word, and findes that the sweete influence of the Spirit there is not restrained nor straightned; but the word drops like Heavens dew upon his soule, and that upon all the parts of his soule and body, as being open to receive it; grace is springing now, and the fruits thereof is growing up in his soule, and it will thrive more and more, when hee sees the face of Christ in the Gospell, hee is transformed into the Image of Christ, 2 *Cor.* 3. 18. and hee goes on from one glorious grace unto another, when there is nothing lies betweene a mans soule and Heaven, its a wonder to see the strange growth of it, otherwise if the case stand, as you read, *Levit.* 26. 19. when the Heaven is as yron, the Earth will soone be as brasse, when the heart beginnes to feele no power in Gods holy and pure ordinances, no bedewing of his soule, from these the heart will soone grow barren and unfruitfull, and will bring foorth nothing but bryers and brambles; yea, and this may bee the case of Gods owne servants.

Another signe of grace decaying is this; If a Christian be growne up to some selfe-fullnesse, it is a fore-running signe of grace decaying, when you once become secure and to rest in the fullnesse of your owne strength, because the favour of God hath beene full upon you, and grace richly communicated to you; if you now grow bigg and full, then look for a wain shortly, when is the

Moon

Moone neareſt to its waine? is it not when ſhee is full in her owne orbe, though ſhee received it all from the brightneſſe of the Sunne: So ſoone as the Sunne is Eaſt and the Moone Weſt, the next quarter ſhee decreaſes, and ſo extinguiſheth, that ſhortly no beames of the Sunne will ſhine upon her: So is it with a Chriſtian; when was the Moone in full with *Peter*, was it not when hee came out with this ſaying, *Though all men deny thee yet will not I*, *Matth.* 26. 33,35. hee was very ſelfefull when hee thinkes hee can ſticke cloſer to Chriſt then all the reſt of his fellow Diſciples, and might you not then have fore-told him, what a woefull waine hee was now falling into, as indeed hee did that night, ſo *Pſalm.*30.6,7. *I ſaid in my proſperity I ſhall never be mooved*, it was full Moone now with *David*; but hee was ſoone in the waine, and preſently ſhattered, and not a ſparke of his heroyicall ſpirit left in him: Indeed, *Pſalm.*3. *David* was in good plight, when his faith recovered againe, and then hee feared not for ten thouſand that roſe up againſt him; but otherwiſe when he begins to fall, his heart failes him; but when a man is full of the Lord Jeſus, ſtrong in his might and weake in himſelfe, *Prov.* 30. 2,3. When a man beginnes to finde himſelfe to bee nothing, and yet can doe more ſervice for God then his fellowes, 1 *Cor.*15.10. and knowes how to doe any thing through Chriſt that ſtrengthens him, *Phil.*4.11,12,13. that man is growing and thriving; and the more a man feeles his want of

Christ, the more hee cleaves to him, and the more he hath, the more hee would have of him, to stand fast in that liberty wherein Christ hath set him, now God *gives grace to the humble*, 1 *Pet.*5.5.

3. Thirdly, It is a signe of grace decaying, when a man growes heavy and drowsie and undisposed to good duties. When was it that the Disciples began to faile? was it not when Christ comes again and againe and findes them drowsie and heavy, *Matth.*26.41,42. when they could neither watch nor pray, and then the issue of it was, *they forsooke him*. Is it not a signe of sinne growing upon a man, When hee cannot hold open his eyes in a good duty? when a man growes drowsie in prayer and hearing, some temptation is now a growing fast upon him; but if a man grow more lively, and spirituall and vigilant, that man is in a faire way to stand fast in all temptations.

4. Now for the 4th and last, and that is signes of the times of Judgement, both approaching and remooving, or of judgements remooving, or mercies approaching, and there are signs of both; both these times doe passe over us, and how shall wee discerne them? For this I cannot give you a better signe from the face of the sky then God himselfe gives in *Genesis*, *If you finde and perceive a bright raine-bow in a watery cloud, it is an evident signe the storme is a breaking up, and will be gone and blow over*, *Gen.*9.13,17. The Lord hath sworn he will no more over-flow the whole earth with waters, and therfore for a signe of the Cove-

Covenant, hee hath ſet his bow in the cloud, and if it appeare the ſtorme will ſhortly over. Now what is that? to apply it to the ſignes of the times of our viſitation, when wee may know that a judgement is ready to remoove. What is Gods bow? In Scripture phraſe, the bowe of a man, is the bent of a man. As *Joſeph* his Bowe abode in ſtrength, *Gen.*49.24. The bent of his ſpirit ſtill ſtood at the full bent and ſtrength in the midſt of all diſcouragements, and did not ſlug it, though his Brethren, and his Miſtris, and his Maſter, and every one ſhot ſore at him, yet his bow abode in ſtrength; it was old *Jacobs* bleſſing to him, and ſo the bent of his ſpirit abode in ſtrength and in vigour, hee ſtill held his integrity; then Gods bow is Gods bent; a ſigne that the ſtorme is a blowing over, and faire weather is towards, what is the matter, if God but ſet a firme reſolution, a ſpirituall gratious diſpoſition, an inclining and bowing of the ſoule that hee bend the hearts of men to God, and to the waies of his grace, and that in a watery cloude, that is, in a ſoft and melting heart, then there is no judgement will lye long upon that ſoule, and no mercy will be long with-held from him; if the heart be ſtrongly bent to walke with God, and that not in the pride of a mans ſpirit; but in a melting frame of ſpirit, ſuch an one as this, whatever ſtorms were upon him, now all judgements are a blowing over, and faire weather is towards, and ſuch as that a man may know, there will be the brightneſſe of Gods face upon his ſoule and

his favour to refresh his heart in all inward and outward occasions. *David* when he was full of his owne strength, suddenly in a cowardly manner (if I may so speake) his heart grew dead within him, yet before hee was got to *Mahanaim*, hee gathered up his spirits again, and girds up his vigour and strength afresh, and then hee got a firme bent of a Christian spirit; this is Gods bow in the soule of a Christian man; but what cloude was it in? Had it beene a stiffe resolution of his owne strength, it had failed him, but it was in a watery cloude, hee and his people went up to Mount *Olivet*, weeping, 2. *Sam.* 15.26.to 30. and was growne into such a melting frame, as that when the Priests would have carried the Arke after him, nay, saith hee, *Carry it backe againe: If the Lord say I have pleasure in David, he will bring me backe againe, but if not, here am I, let the Lord doe with me what seemeth him good:* Heere is now a melting watery cloude, the beams of the Sonne of righteousnesse had pierced it through, which fore-tels the ruine and destruction of all danger, and shewes that *Davids* restoring is neare. As the heart grows more humble and melting before God, and more firme and resolute in the Lords strength, so doth any calamity disperse it selfe, and any mercy breake in upon us: There are many excellent promises in *Job* 5.17. to the end of the Chapter, made to that soule, that is well taught and nurtured by affliction, and there are many other promises made to peace and acquaintance with God, *Iob* 22.

from

from *verſ.* 21. to the end of the Chapter; now in ſuch a caſe as this, when this is the bent of a Chriſtian; when a man is ſo nurtured by affliction, as that hee growes more patient, and more humble and loving, and that a man thereupon acquaints himſelfe with God, and puts away all iniquity out of his heart and hands, and if God then help us to live humbly and meltingly under his hand, and we bleſſe him for his providence, it is ſuch an evident fore-runner of evill avoiding and good a comming, as indeed nothing is more; and this wee muſt bee ſenſible of, as ever we deſire to have any ſignes of comfortable dayes approaching, to grow ſtrong in our bent in the waies of grace, and in that meekeneſſe and lowlineſſe, and melting frame of heart, as that you may ſee Gods raine-bow is ſet in a watery cloude, looke now for all ſtormes to blow over, but if you ſee that the bent of a mans ſpirit begin to ſlug it, it is an evident ſigne of a ſtorme approaching; a weather gall, is but a peece of a rain-bow, and hangs not from one end of the sky to another; and ſo it is a fore-running ſigne of foule weather, which holds foorth thus much, when men will doe no more then they thinke good of, deale by peece-meale with God: a ſtorm is a comming to deal otherwiſe with them, if they belong to God; when the Church of *Epheſus* had unbent her ſpirit, and loſt her firſt love, would not now keepe ſo cloſe to God, nor manifeſt her ſelfe ſo much for God in a way of God, as ſometimes ſhe had done, it was a ſigne that darkeneſſe and trouble,

and danger was a comming to that Church, *Rev.* 2.3,4. And which is yet a worse signe, when a man is bent against God, and the wayes of his grace, and the Divels bow is set in a man, I know that then the Lord is determined to bring mischiefe upon such a man, 2 *Chron.*25.16. *I know the Lord is determined to destroy thee*, how did hee know that? Hee saw the Divels bow bent in the heart of the King, when hee saith to the *Prophet*, *Hold your peace who made you of the Kings counsell*: So that if you see the Divels bent in a man, that hee sets himselfe against God, and the wayes of his grace, hee will be left to most woefull mischiefe, according to that in 1 *Sam.*2.24,25. *They hearkened not to the voyce of their father, because the Lord would destroy them*: They would not bee ungirt from their wicked course they had beene addicted too, and that's a manifest signe that God will destroy them.

Vse 2. This serves to shew you, that it is not utterly unlawfull for men to make observation of the estate of the weather, and face of the sky; our Saviour doth not reproove it in them, but onely reprooves this, in that they were better skilled in the face of the sky, and signes of the weather, then in the signes of the times, *Luk.* 12.54,55. *When yee see a cloude rise out of the West, straightway yee say there comes a shore, and so it is, and when yee see the South winde blow, yee say there will be heate, and it commeth to passe*, &c. hee rejects not such kind of conjectures, there is a workemanship of God in them, nor doth hee mislike the study of nature.

Let

Let what you have heard be a provocation to every ſoule of us to take heed and beware of hypocriſie, you ſee how loathſome it is to Chriſt, hee never ſpeakes worſe word then this, *O yee hypocrites*, when hee ſpeakes with moſt deteſtation, yet this is the worſt word hee ſpeakes of any men, *O yee hypocrites*, and therefore farre be it from the ſpirits of Chriſtian men, Abhorre you all ſeeds of hypocriſie, its very loathſome to God, when he threatens the worſt evill to the worſt ſort of Miniſters that ever the Church of God bore, *Matth.*24.51. What will the Lord of ſuch a Steward doe, when hee comes to give him his portion with hypocrites and unbeleevers, a man would be loath to be coupled with a drunken quarrelſome Roiſter, A man would bleſſe himſelfe from fellowſhip with ſuch a man while hee lives, yet if a man be an hypocrite, hee ſhall be ranked with ſuch companions in hell; if therefore thou wouldeſt have no fellowſhip with ſuch ſpirits and unfruitefull workes of darkeneſſe, bleſſe thy ſelfe from hypocriſie, *God loves truth in the inward parts*, *Pſal.*51.6. better lye open to leſſe torment, then to be yoaked with ſuch deboyſt ſpirits in another world. *Vſe* 3.

FINIS.